The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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FROM W. Daniels McCullagh Cottage

Contents

TOPICS OF THE DAY:

Threatened Trade Fight with Russia . . 243
Does Slavery Exist in South Carolina? . 244
The Pittsburg "Ripper" Bill 244
Is an Extra Session of Congress Necessary? 245
The Qualifications of the Negro . . . 246
A Good Word for the Millionaires . . 247
Police Situation in New York . . . 247
Liquor Journals and Mrs Nation . . 248
Advantages of our New Colonial Trade 249
Cartoon Views of Old World Rumpuses 249
Topics in Brief 249

LETTERS AND ART:

The Japanese Theater 250
The Decay of Decadence 251
The Real Ibsen 251
Balm for the Editor who Rejects a Manuscript 252
New Light from Babylonian Records . 252
Maurice Thompson 253
Notes 253

SCIENCE AND INVENTION:

The Passing of the "Hello" Girl . . 254
The Physiology of Clothing 254
Recent Inventions for Disinfection . . 255
Association of Ants with Caterpillars . 255
Does Electrocution Kill? 256
The Food Value of Alcohol 256
A French Electrician Dead 257
Tesla and Wireless Telegraphy . . . 257
Science Brevities 257

THE RELIGIOUS WORLD:

Will Asia Accept a Western Religion? 258
Protestantism in the Philippines . . 258
The Pope's Encyclical on Socialism . 259
Is Roman Catholic Scholarship Necessarily Inferior? 260
The Encyclicals of the English Bishops 261

FOREIGN TOPICS:

Canadian Fear of American "Railroad Kings" 262
Are England and Germany in Alliance? 262
Liberalism at the Opening of the Twentieth Century 264

MISCELLANEOUS:

Books Received 266
Current Poetry 266
Personal 267
More or Less Pungent 268
Current Events 269
Chess 271

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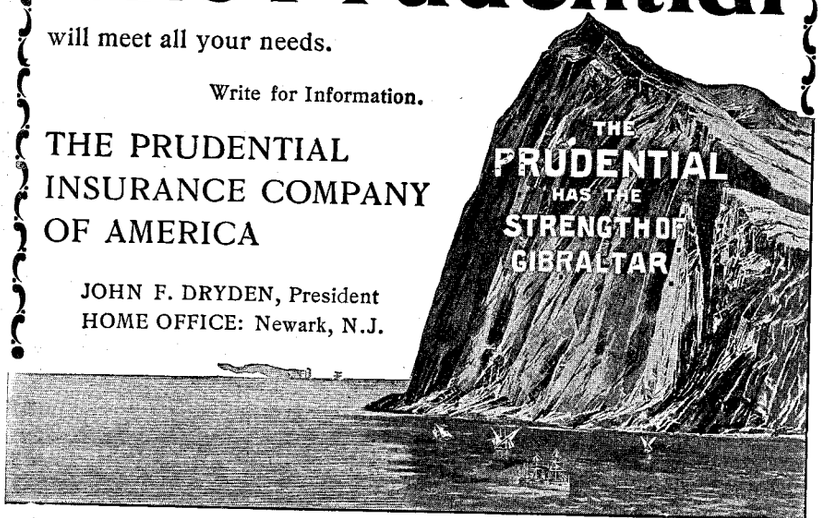

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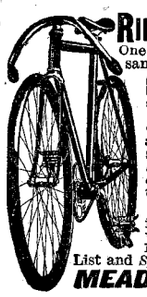

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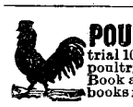

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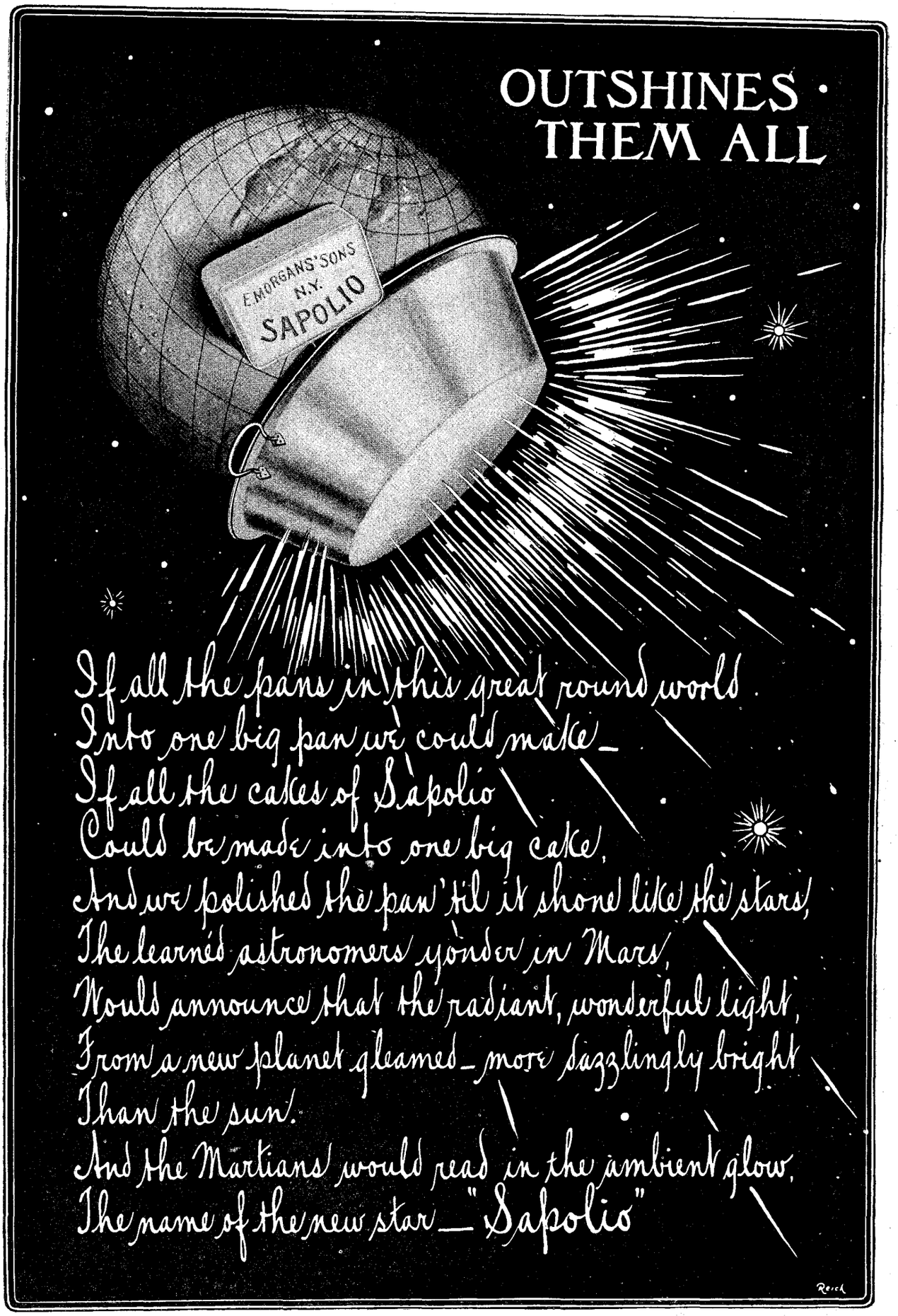
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TOPICS OF THE DAY.

THREATENED TRADE FIGHT WITH RUSSIA.

WHAT the New York *Evening Post* (Ind.) calls "the hardest blow we have received in the way of trade reprisals since the war of 1812," and what the Boston *Transcript* (Rep.) calls "the most sensational movement in that direction that has ever confronted us," appears in Russia's increase of the duties on American machinery, steel and iron goods by fifty per cent. This almost prohibitive duty on a class of American trade that has been making a remarkable invasion of the foreign market is imposed in retaliation for Secretary Gage's recent decision, that Russian sugar imported into this country must pay the additional tariff imposed on subsidized products. Only about $300,000 worth of Russian sugar a year is affected by Secretary Gage's decision, while our exports of machinery, steel and iron to Russia are roughly reckoned at about $7,000,000 a year, and many newspapers think that Russia has returned a blow greatly disproportionate to the provocation. Far from intending to provoke a tariff war, Secretary Gage explains that he was only carrying out the plain provision of the Dingley law that "whenever any country shall pay or bestow directly or indirectly any bounty or grant upon the exportation of any article," "an additional duty equal to the net amount of such bounty or grant" shall be collected, and the "net amount of such bounties or grants shall be ascertained, determined, and declared from time to time by the Secretary of the Treasury."

The nib of the question seems to be whether or not Russia pays an export bounty on sugar in the meaning of the Dingley law. It appears that Russia levies a tax on beet sugar consumed at home, but remits the tax on sugar exported to foreign countries. If the remission of a tax is a payment of bounty, therefore, Russia pays one; if not, not. On this point the New York *Journal* (Dem.) prints an alleged despatch from S. J. Witte, the Russian Minister of Finance, saying that "Russian sugar is subject to an indirect impost applying only to internal consumption, and this impost does not apply to sugar exported to foreign countries"; and that "no bounty to encourage the export of sugar exists in Russia." On the other side, the New York *Times* (Ind.) prints an interview with Mr. Herman Sielcken, who, it says, has "intimate business relations with the American Sugar Refining Company" (the "sugar trust"), in which he says that the Brussels Beet Sugar Congress, in 1898, agreed with the claim of its Austrian and German delegates that Russia was paying directly and indirectly the largest bounty of any country in Europe; and Mr. Sielcken adds: "After the close of the Brussels conference, the United States Treasury Department despatched an expert to Russia to investigate the question whether a bounty was paid or not, and to report results. When he returned this expert's reports confirmed the same finding as that which the Brussels Beet Sugar Congress did, that Russia was paying the largest bounty of any continental country in Europe."

The critics of the decision divide their attention between the law and the Secretary. The New York *Sun* (Rep.) thinks that Secretary Gage's order "was of doubtful wisdom," and the Boston *Advertiser* (Rep.) calls it "the result of a tariff provision adopted to oblige the sugar trust." The Baltimore *American*, another Republican paper, remarks that the increased duty will probably bar the Russian sugar from our market, so that our Government will find no additional revenue in the increase, and the "only beneficiary" "will be the sugar trust, to which every man, woman, and child in the United States will be forced to pay additional tribute." "It is easy to understand," adds the same paper, "how a doubtful provision in the revenue laws might be decided in the public interests; but it is impossible upon any fair method of reasoning to comprehend why it should be decided against the most important business interests and against the immediate interests of every human being in the land, except the beneficiaries of the sugar trust." The Philadelphia *North American* (Rep.) makes a similar comment, and adds that "the Germans will be quick to possess themselves of the field from which Secretary Gage has compelled Russia, in self-defense, to bar American manufacturers," and says further that "once the Germans are in possession, even if the courts eventually decide that Secretary Gage was not correct in his construction of the Russian law, it will be a difficult and tedious task for American manufacturers to regain the forfeited territory." The Philadelphia *Ledger* (Rep.), too, thinks it will hardly pay to start a tariff war for the benefit of "a trust which taxes American consumers at its own sweet will and controls labor with an iron hand," and it observes that Congress "could not do a better thing than start the warfare against trusts by repealing this particular clause of the tariff act at once."

Secretary Gage says of his decision that he could not have done anything else. He declares in a newspaper interview: "It is not a question of what the manufacturers desire or think ought to be. It is not a question of what the sugar refiners or our beet-sugar raisers desire or think ought to be. It is a question purely of law and of fact. The Secretary of the Treasury is sworn to enforce the law, not to make law. The late decision as to the liability of Russian sugar to pay a countervailing duty is based on the department's apprehension of the law and of the facts." And he says further that "the exemption of Russian sugars from additional duty would rightly be regarded by the other bounty-paying countries as a discrimination against them and in favor of Russia." The Philadelphia *Inquirer* (Rep.) says that "neither the justice nor the legality" of the Secretary's

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ruling "has yet been successfully impugned, and unless it can be shown to be either illegal or unjust it will be maintained, regardless alike of Russian displeasure and of Russian retaliation. We don't want to become involved either in a tariff or in any other kind of a war, but if one is to be forced upon us we shall probably be able to stand the racket, at least as well as those who choose to adopt the unprofitable policy of aggression." Our trade with Russia, too, the New York *Journal of Commerce* notes, "represents the smallest proportion of annual sales made by the United States to any civilized people under the sun. Sweden and Norway, with less than 7,000,000 inhabitants, bought from us a little more than Russia with her 135,000,000; Denmark, with a little over 2,000,000, bought fully $4,000,000 more, and even to impoverished Spain we sold last year 33 per cent. more than to Russia." "If Europe or any nation of Europe wishes to launch upon a policy of reprisal in the form of heavy or exclusive tariffs on goods made in the United States," says the Kansas City *Journal* (Rep.), "the way is open before her and we can have no rightful criticism to make. But Europe has experimented enough with this sort of thing to come fully to understand that heavy taxes on American products result in oppressing the poor and least efficient of her own citizens without gaining corresponding benefits in the form of greater productive and industrial activities."

The Washington *Post* (Ind.) remarks philosophically:

"It is a self-evident proposition that if the success of our industrial and commercial enterprises depended upon the indulgence of foreign countries, we should have been driven out of the business years ago. . . . The world is wide; the struggle for commercial supremacy is very strenuous; but we ask nothing more than fair dealing and an open field, and these things we intend to have. Meanwhile, we strongly advise our producers and manufacturers to avoid excitement and mental strain of every kind. It is incredible that Russia intends to wage commercial war upon the United States—tho we could survive it, should the issue indeed be made—and it is equally incredible that we meditate injustice or unfriendliness toward Russia. It is not to be doubted that dispassionate inquiry and honorable deliberation will soon smother this petty little tempest in a teapot."

DOES SLAVERY EXIST IN SOUTH CAROLINA?

THE existence in South Carolina of an industrial system with certain obvious resemblances to slavery, carried on under the guise of so-called "labor contracts," was revealed at a trial in a murder case in Anderson, S. C., last week, and has occasioned wide surprise and indignation. Under this system negroes seeking employment on a farm are required to sign a contract, of which the following are some of the provisions:

"I agree at all times to be subject to the orders and commands of said landlord or his agents. He shall have a right to use such force as he or his agents may deem necessary to require me to remain on his farm and perform good and satisfactory services.

"He shall have the right to lock me up for safe-keeping.

"He shall have the right to work me under the rules and regulations of his farm.

"And if I should leave his farm or run away he shall have the right to offer and pay a reward of not exceeding $25 for my capture and return, together with the expenses of same, which amount so advanced, together with any indebtedness I may owe at the expiration of above time, I agree to work out under all the rules and regulations of this contract at same wages as above.

"The said landlord shall have the right to transfer his interest in this contract to any other party, and I agree to continue to work for said assignee, same as for the original party of the first part."

The testimony in the trial in question seems to show that a colored man was arrested, and, without being taken to court or given any opportunity to prove his guilt or innocence, was imprisoned together with convicts in a stockade, and held there under a labor contract. Upon attempting to escape from the stockade and to return to his home, the negro was shot down, like a common malefactor, and killed. In commenting on this case, Judge Bennet, of South Carolina, declared that this negro was compelled to labor under conditions that were "more than slavery" and was subjected to treatment "worthy only of Siberian prisons." "I doubt if there ever was such a contract framed or devised or conceived in any civilized or Christian community," he said; "no court would attempt to enforce it. It is against the public good and utterly null and void. No freeman in this commonwealth nor any other free country can be permitted, even if he desired to do so, to barter away his liberty and make himself a mere chattel. And that is what this contract attempts to do." Says the Philadelphia *Press*:

"It is thirty-five years since the black man was given his freedom. It is thirty years since he was given the ballot. And yet to-day he stands deprived of his political rights in the South; the methods by which this has been done are boldly flaunted on the floor of the United States Senate, and it is possible for him to be reduced to a state of peonage worse than that from which he was released as the result of a bloody war. It is time that the nation understood the situation and ended the indifferent policy in this matter into which it has been drifting for thirty years."

THE PITTSBURG "RIPPER" BILL.

SELDOM has there come to light a more striking example of the possibilities of political reprisal than that furnished by the present factional strife within the Republican Party of Pennsylvania over the question of the Pittsburg "ripper" bill. The "ripper" bill, so called because it proposes to rip into shreds the present city governments of Pittsburg, Allegheny, and Scranton, has already passed the State Senate, and there is a strong likelihood of its passing the House also. It abolishes the office of mayor in each of these three cities, and creates in its place the office of "city recorder," such recorder to be appointed by the governor for the term of two years and to be authorized to appoint the directors of the Departments of Public Works, of Safety, and of Charities; also the assessors and collectors of taxes and the Sinking Fund Commissioners.

The "ripper" bill is being vigorously pushed by Senator Quay and his followers, and the opinion is freely expressed in Pennsylvania papers that the whole measure is simply an act of political revenge against Senators Flinn and Magee, of Pittsburg.

"To such a condition of affairs has factional politics brought our proud commonwealth," declares the Philadelphia *Press* (Rep.), "that in order to punish Senators Flinn and Magee for their opposition to the reelection of Mr. Quay to the United States Senate, nearly a million of our citizens are to be disfranchized and their local government taken away from them." The Pittsburg *Times* (Senator Magee's organ) characterizes the measure as a "political outrage" exceeding in infamy the acts of the "Democratic Goebelites" in Kentucky, for "every person in public employment, from the mayor of the largest city to the constable of the smallest township, can be made the henchman of the cabal that has the power to pass bills at Harrisburg," and "all of the great public works that have been the pride of the various municipalities, all of the millions of public property, all of the machinery and appliances for the carrying out of municipal functions become the prey of the political marauder and subject to his tender mercies."

The Pittsburg *Dispatch* (Ind. Rep.), on the other hand, while not favoring the bill in its entirety, thinks that it is a step in the right direction and that it will benefit the city by "ousting the Pittsburg machine." The Pittsburg *Leader* (Ind.) takes a similar view. "No argument offered to the Senate," it says, "had greater effect in securing support for the 'ripper' than Senator Flinn's frank admission of bossism. . . . This one bald, bold, brazen fact was sufficient in the estimation of a majority of the members of the Senate to rip such a government out of exist-

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ence." The Pittsburg *Post* (Dem.) favors the bill on the ground that "by ripping up the machine, root and branch, the people will have the opportunity to come by their own again." The Scranton *Truth* (Ind.) opposes the bill, but the Scranton *Tribune* (Rep.) commends its principal features, claiming that they would be especially advantageous to Scranton, "where inefficiency combined with dishonesty in councils has developed an unusual need for a strongly centralized executive power." Senator Quay's paper, the Philadelphia *Inquirer*, bases its advocacy of the measure upon the alleged corruption of Pittsburg's city government. "Flinn is a boss of the most pronounced type," it says; "he practically owns Pittsburg, politically speaking. Is it any wonder that the people want to unload this man, who has grown rich because of his control of their city, and welcome a new charter that will depose him from power?"

IS AN EXTRA SESSION OF CONGRESS NECESSARY?

THE report sent out from Washington by the Associated Press that the President will convene Congress in extra session after March 4, is confirmed by the Philadelphia *Press* (whose editor is a member of the President's Cabinet), in the statement that "an extra session of Congress is now certain." As to the reason for the extra session *The Press* says:

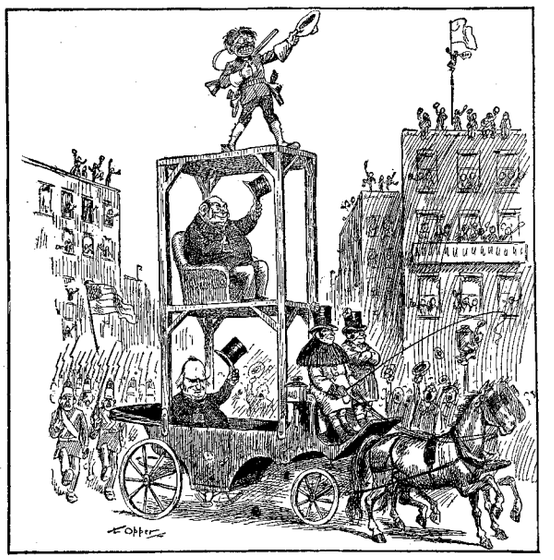
"Cuba has a right to a prompt decision on its constitution. Its independence is pledged. The pledge will be kept. The national honor is involved in an honorable compliance with a pledge unnecessary but also voluntary. This pledge, however, requires much more than the mere acceptance of any government organized in Cuba. Such a government must be 'stable.' It must represent the people of Cuba for whom the island is held in pledge. The relations established with the United States must be such as to promise in the future a 'stable' government in Cuba. These issues must be decided by Congress. . . . They demand a decision which shall not only bring stable peace and order and prevent future conflict and collision, but shall clear the way for the future. They can only be settled after a full and fair inquiry on both sides, a decision by Congress as to principle,

CUBA.—"One calls for the other."
—*The Philadelphia North American.*

and a free conference between the United States and a nascent nation, to whose independence and free action the United States is honorably pledged."

The Chicago *Tribune* (Rep.), too, thinks that no one will find fault with the President if he shall ask Congress for definite instructions as to the disposition to be made of the Cuban question, and the New Orleans *Times-Democrat* (Dem.) believes that "it was never intended that the President should govern the country alone and should personally settle such grave questions as our treatment of Cuba and the Philippines. Congress should be heard on the subject and should act, expressing what it believes to be the popular sentiment."

The New York *Times* (Ind.), however, asks what Congress



HOW TO GIVE EACH OF THE THREE STARS OF THE INAUGURATION A FRONT PLACE IN THE PARADE.
—*The New York Journal.*

has to do with the constitution of Cuba, and declares that "the President can not submit the constitution of a foreign country to the Congress of this country." Then, too, it goes on to say, a discussion of the Cuban relations in Congress "would reveal only ignorance and yield nothing but ranting and partizan declamation," and "the President and his advisers are in a position to know whether that sort of thing would help them in Cuba." In fact, says *The Times*, "why not say frankly that if an extra session is summoned it will be for the purpose of passing Mr. Hanna's ship subsidy bill? There is only a very remote probability that any other public business will demand the presence in Washington of both houses of Congress after March 4."

Still stronger is the opposition of *The American Agriculturist* (New York), which says:

"Word comes from Washington city, 'An extra session of Congress is inevitable.' Why? Really because the sugar-refiners' trust and the cigar trust want things so fixed that Cuba shall be held in such subjection to the United States as to admit Cuban raw sugars and leaf tobacco into this country free of duty or at very much reduced rates.

"No matter if the solemn pledge of independence to Cuba is ruthlessly violated. No matter if destruction comes upon the promising beet-sugar industry of our Northern and Western States or the cane crop of the South. No matter if our vast domestic fruit and vegetable interests are blighted. No matter if domestic tobacco culture becomes unprofitable. No matter if the enormous business of cigar-making is transferred to Havana and Manila. No matter if the promising development of the rice industry is throttled. No matter if cotton drops back from ten cents to five cents per pound.

"Oh, no! why should these great domestic interests be considered at all? Of course the proper thing for Congress to do is to provide an unlimited market for tropical syndicates, and for their products grown by coolie labor. The scheme has worked beautifully in Hawaii. Let us repeat it in Cuba and the Philippines!

"So for an extra session to hold Cuba in apron-strings, to enact 'reciprocity' with Cuba and 'the countries at the south of us.' Never mind if thereby the farmers, laborers, and manufacturers of the United States, who furnished the blood and treasure to set

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Cuba free, are financially prostrated. What was the war for, except to give the trusts a chance to exploit the tropics—and 'the public be damned!' What are the farmers for, or the public, except to pay taxes, support the army and navy, and enable the trusts not only to wax fat in the tropics, but absolutely to control things at home?

"Such is, apparently, the reasoning of the powers that seek to force an extra session upon Congress. Will the nefarious scheme succeed? Will Congress be deceived?"

THE QUALIFICATIONS OF THE NEGRO.

THE article printed in our pages three weeks ago, entitled "A Negro's Arraignment of His Race," and dealing with William Hannibal Thomas's recent book on "The American Negro," has attracted considerable attention in the Afro-American papers and draws from them some interesting, tho naturally bitter, comment in vindication of their race. "Seldom, if ever," exclaims *The Afro-American Ledger* (Baltimore), "have we read such vile and deliberate slander of the race by one of the race who uses his own intellectual uplift to curse his brethren. The capabilities and possibilities of any race are to be judged by the best and not the worst specimens of that race. Over against the calumnies of Mr. Thomas we place the living record of self-sacrificing achievement of men of the race who were content to reproduce in their lives the virtues, excellencies, and attainments which Mr. Thomas proclaims as incomprehensible to negro brain and affection." "With respect to the mental powers of the negro, the faculty of intuitive comprehension, originality, perspicuity, and forcefulness," adds the same paper, "the simple recital of the names of such men as Alexander Crumwell, Henry Highland Garnett, Booker T. Washington, Frederick Douglass, John M. Langston, Kelly Miller, Scarborough, Du Bois, Grimke, Bishops Holly, Payne, Jones, Hood, and scores of others, are sufficient to demonstrate the absolute absurdity of the position of Mr. Thomas."

"All that Mr. Thomas says about the negro," observes the Mobile (Ala.) *Southern Watchman*, "is true of some of them, as it is of all other races. . . . That there are ignorant, superstitious, vicious, low-down, lazy, and dirty negroes in this country, no one will deny; and yet the general progress of the colored race in this country is unparalleled in the history of the world. Mr. Thomas has not yet pointed out one single crime or fault of the negro that is not common to all other races of mankind." Mr. Thomas's book is the subject of the following eloquent indictment in *The Colored American* (Washington, D. C.):

"It will encourage the racial enemies and the Southern oppressors of our race, and it will discourage many of our own race who have come to believe in the possible merits of the race in civilization and its final vindication by admission to permanent place among intelligent peoples. . . . It will help to light the torch about many innocent negroes in peril of the hunger of a mob for blood. It will become a stock quotation of lawyers' indictment and defamation of negroes at the bar, and it will keep many white men from giving their faith to black men asking of the world only a chance to work and make a living for themselves and their families and to lift themselves up into better things. I consider it such rank perjury to the race, as in my experience I have never known before. To cap the brutality of his denial of his own race's mental and moral worth, he adds the ineffable insult that the negro has not even been given by the Creator the ability to be sincerely religious. This Judas of an honest, struggling race has thus called down upon his head the righteous indignation of every self-respecting and decent negro throughout the world, and, like his prototype who betrayed our Lord for thirty pieces of silver, he should lose no time in going out and hanging himself. Like Cain, who murdered his brother Abel, there has been stamped upon the brow of William Hannibal Thomas the word TRAITOR! and unborn generations of the race out of whose loins he came will remember him as Judas and Cain are remembered by the civilized nations of the earth. A negro who thus contributes to the misfortunes of his race which is struggling as no other race has struggled to secure a place among the races of the earth, and to deserve the good-will and friendship of mankind, is fathoms deep beneath the contempt of the most depraved and polluted wretch that walks the earth. Earth can never forget him, and the negro race will always remember him as the educated Judas who betrayed it into the hands of its enemies for notoriety and cash. *Et tu Brute?*"

"The book which Mr. Thomas has written," adds the Savannah *Gazette*, in similar strain, "is LITERALLY TRUE in regard to himself as a negro, but not true of the negro as a race." In view of such bitter personal attacks on Mr. Thomas, the following facts about his life, from the Springfield *Republican*, are of interest:

"On his mother's side he comes of German and English stock. His maternal grandfather, the son of a white indentured colored man, was born in Pennsylvania. This branch of the family moved to Ohio in 1812. On the paternal side his grandparents, Virginians by birth, were of mixed blood. Mr. Thomas was born in a log cabin in Ohio in 1843, and had but scanty schooling till the age of sixteen, when, with money which he had earned, he entered the preparatory department of Otterbein University. His studies were interrupted by the war, his services as a soldier, rejected at first, being accepted after the authorities had become less squeamish. He saw a deal of hard fighting, and rose to the rank of sergeant before the loss of an arm terminated his military career. After his discharge he studied theology, and then engaged for a time in religious newspaper work, going South in 1871 to organize freedmen's schools. In 1873 he was licensed to practise law in South Carolina, having educated himself in law, without school or private instruction. He served in the South Carolina legislature, and was commissioned as colonel in the state militia."

The Colored American adds supplementary information to the effect that in 1881 he published and edited a magazine called *The Negro* (which was a financial failure) in Boston, where he has since resided.

Since the publication of Mr. Thomas's book, several instances of negro advancement have been reported in the newspapers which are pointed to to substantiate claims made in favor of the negro. The colored men of Jackson, Miss., are raising subscriptions among members of their own race for the purpose of building and operating a cotton-mill in that city. In Fayetteville, S. C., a most successful silk-factory of 10,000 spindles, employing 400 operatives, is run entirely by negro labor, managed by a mulatto. Robert R. Church, one of the wealthiest negroes of Memphis, recently contributed $1,000 for the entertainment of the Confederate veterans at their annual reunion in that city in May next, and his action is warmly commended by the Baltimore *Sun* and New Orleans *Times-Democrat* as a significant illustration of the growing broadmindedness of the colored race. On the occasion of Booker T. Washington's visit to Richmond, Va., a few days ago, when he addressed a public meeting at the Academy of Music under the auspices of the Negro Business Men's League, the city council and state legislature voted to attend the meeting in a body.

The valedictory speech of Representative George H. White, of North Carolina, now the only colored Congressman, and who goes out of office this session, has directed wide attention to the progress of the colored race. The Boston *Transcript*, in paying tribute to "the eloquence and pathos of this valedictory effort," declares that Mr. White's speech "shows that he is possessed of intellectual power, clear reasoning faculty, great earnestness, and a sense of justice that it would benefit many a white legislator to possess." The colored Congressman said in part:

"I would like to advance the statement that the musty records of 1868, filed away in the archives of Southern capitols, as to what the negro was thirty-two years ago, is not a proper standard by which the negro living on the threshold of the twentieth century should be measured. Since that time we have reduced

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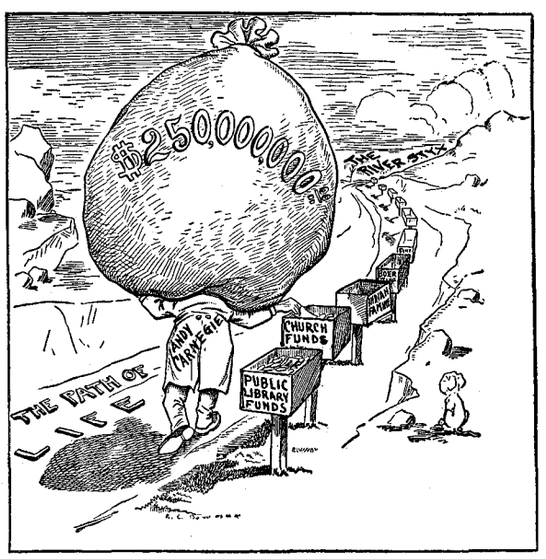
the illiteracy of the race at least forty-five per cent. We have written and published nearly 500 books. We have nearly 300 newspapers, three of which are dailies. We have now in practise over 2,000 lawyers, and a corresponding number of doctors. We have accumulated over $12,000,000 worth of school property and about $40,000,000 worth of church property. We have about 140,000 farms and homes, valued at in the neighborhood of $750,000,000, and personal property valued at about $170,000,000. We have raised about $11,000,000 for educational purposes, and the property per capita for every colored man, woman, and child in the United States is estimated at $75."

A GOOD WORD FOR THE MILLIONAIRES.

EVERY unusually big business transaction, such as the recent combination in iron and steel, or the railroad consolidations, or the recent declaration of a $20,000,000 dividend on the stock of the Standard Oil Company, calls to mind the tremendous fortunes owned by some of the American captains of industry, and, as the New York *Financier* says, starts "the usual tirades against trusts and monopolies." Mr. Carnegie's remark that his income will now be about $15,000,000 a year (more than $28 a minute) has called up again the ever-recurrent question as to whether his services to the world have been worth the price. On this point *The Financier* makes this interesting comment:



CAN HE GET RID OF THE LOAD BEFORE HE REACHES THE RIVER?
—*The Minneapolis Tribune.*

"The brains that conceive and carry on great industrial deals have made the United States the foremost nation in the world today, so far as manufacturing is concerned. Time was when little charcoal iron furnaces manufactured all the iron in the country, and millions of dollars were exported to England to pay for rails at $180 a ton. Can it be said that the tremendous expansion of the iron industry which has resulted in a fall in the selling price of rails to $26 a ton, and which makes it possible for Mr. Carnegie to produce three pounds of product for two cents, has injured the nation? If the little furnaces have been wiped out, it is also true that tens of thousands of miles of railroads have been built, and sections of country furnishing homes to millions of people opened for settlement. So in almost every line of industry, the tendency has been to enhance the wealth of the nation. The men who have helped to create this condition may or may not have retained too much profit for themselves. There are two ways of looking at that. If the wealth of the country stood still while these men alone grew rich there might be cause for alarm; but they can not add to their own wealth without making the mass of citizens in general wealthier, and it is useless to deny that but for these same men, or others possessing equal business genius, the country would not have made the marvelous gains that really have occurred.

"As already said, we are not defending the trusts or their organizers. Gross injustice may have resulted in the fierce struggle for supremacy; but in the abstract the mass of people have participated in the benefits, and have suffered little, if any, from the evils. The day may come when it will be necessary to restrain the growth of power, but legislation which sets a limit to the rewards of genius, in business or other channels, so long as ordinary laws are not violated, is a dangerous exercise of privilege. . . . . .

"If the law had said to John Rockefeller: 'You can make half a million dollars and no more,' would oil have been as cheap today, or would civilization have benefited by the numberless products which oil now yields? And if the law had limited Mr. Carnegie to a small plant and small fortune, is it conceivable that the tremendous export possibilities now opening would have been remotely possible?

"We may argue over the so-called folly of accumulating useless riches, and point to vast resources of individuals as the embodiment of a selfish purpose, rather than evidence of a direct desire to add to the public good; but when all is said and done the fact remains that brains have been behind the whole movement, and that the country has been fortunate to possess men of this character. Let us be honest, at least, in looking at both sides of the question before passing judgment."

POLICE SITUATION IN NEW YORK.

IN the game of political chess between Governor Odell, of New York State, and Mayor Van Wyck, of New York City, a rather unusual play has just been made, by which the governor and legislature remove a chief of police from the chessboard, and the mayor, by a clever move, puts him back again. According to the Republican papers, the next play will be made by the people, who will put the mayor out of the game, and all his chessmen with him, but whether that prediction will be verified or not remains to be seen. By the new police law, Chief Devery, of New York, is legislated out of office, and his successor, who is to be known as police commissioner, may be removed by either the mayor or the governor. But while the governor may remove the police commissioner, it is always the mayor who appoints the new one. If the mayor had appointed Mr. Devery commissioner under the new law, the governor might have removed him, and then, under the statute, he would have been ineligible for reappointment. The mayor, however, has appointed Mr. Michael C. Murphy commissioner, and Mr. Murphy has appointed Mr. Devery as his first deputy commissioner, who "shall, during the absence or disability of the commissioner, possess all the powers and perform all the duties of the commissioner except the power of making appointments and transfers." It may be added that Mr. Murphy is a semi-invalid, and the governor has *not* the power to remove the first deputy. The New York *Tribune* (Rep.) says: "Devery as deputy commissioner will, of course, dominate the situation. By retaining him Tammany declares its complete devotion to the policy hitherto followed in spite of its reform pretenses."

The New York *Journal* (Dem.) takes a similar view. It declares:

"By this action the mayor insolently challenges the framers of the law to do their worst. He and his commissioner defiantly range themselves on the side of vice and crime, and ask Tweed's old question: 'What are you going to do about it?'

"Mr. Murphy understands, of course, that by putting Devery into practical control of the police force he sacrifices every shred of character he ever had. He makes his service on the Committee of Five a piece of impudent hypocrisy. He becomes the associate and shielder of 'John Doe,' the 'Gamblers' Combine,' and 'the Allen Street Cadets.' He becomes an accomplice of the creatures that perpetrate Paterson murders in the dens of the Red Light District.

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"As for Mr. Van Wyck, of course, he has no character to lose. . . . . .

"Of course, no practical good can be done. If the governor removes Murphy, Devery will remain in control. Among the 233,997 men who voted for Van Wyck in 1897 the mayor can probably find at least 50,000 scoundrels ready to subject themselves to any degradation for his and their advantage. He needs only 312 to fill out the rest of his term at the rate of one new police commissioner a day. He seems to have the governor on the hip, but still there is nothing for Mr. Odell to do but to fight or confess that his law is a ridiculous failure.

"Evidently the worst elements of Tammany are in control of the local situation. The reform element represented by Mr. Nixon has been betrayed by a member of its own investigating committee. If the organization is to be saved, the men in it who believe in decency must put on their war paint."

Mr. Murphy himself, however, starts out promisingly. Among his promises are the following, made in an interview that appeared in the New York *Herald:*

"I will suppress every poolroom in the city that I can find, and I will look for them.

"I will put a stop to all illegal gambling that I can find in the city, and I shall have my eyes open for it.

"I will take measures to stop the recurrence of any unseemly display of vice that may be brought to my attention, and I invite and expect citizens to report such matters to me.

"No excuse will be accepted from the police captain of any precinct in which these violations are shown to exist in a manner that should have attracted his attention.

"Discipline, to my mind, should be as complete and exacting in the Police Department as in the army, and that is the sort of discipline which I intend to enforce.

"On the other hand, merit shall be recognized under any and all circumstances.

"Measures will be taken to ascertain whether blackmailing or corruption of any kind exists in the department, and wherever it is found, if anywhere, the fullest disciplinary measures will be taken to suppress it and to punish those guilty. And, besides imposing such penalties as are within my power, in the case of any such discovery I shall at once communicate the facts as I ascertain them to the public prosecuting officers."

The Herald is about the only paper in the city that feels much confidence in the new commissioner. It says, in its news columns:

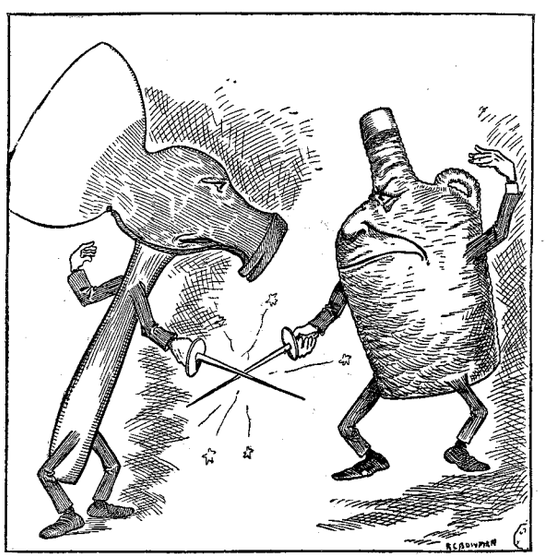
"Colonel Murphy, whose powers as the new head of the Police Department are almost autocratic, is a member of Lewis Nixon's Tammany reform Committee of Five. That body can no longer complain that it has not the cooperation and sympathy of the head of the force, since that head, with undivided and undisputed powers, is a member of the committee itself. Colonel Murphy is now in a position to act promptly and emphatically against the gambling-houses that he and his fellows of the Committee of Five have already reported as being legitimate objects of police interference. Perhaps no other feature of yesterday's whirligig is more interesting than this, or more potential in its possibilities.

"In his salutatory address, after being sworn in, the new commissioner promised to enforce the law unsparingly and unflinchingly, regardless of who may try to interfere. As the retiring head of the board of health—almost the one city department which under Tammany rule has not been the target for shafts of criticism or scandal—Colonel Murphy's promises are not held lightly. Gamblers are already showing a disposition to seek cover."

And in its editorial column, the same paper, says: "There is no gainsaying the fact that Colonel Murphy, as the head of the health board, has been a most efficient officer, and has made his city as physically healthy as he now says he will make it morally strong. If he keeps his promises in regard to the conduct of his new office, he can be assured of the hearty good-will and efficient aid of every respectable citizen of New York."

LIQUOR JOURNALS AND MRS. NATION.

THE organs of the liquor business, altho they aver that Mrs. Nation is hurting the cause of temperance, do not for that reason give her any moral support in her saloon-smashing crusade, but protest, on the contrary, against her violation of the laws for the protection of property. *The New Voice* makes a collection of the opinions expressed in the columns of its hostile contemporaries. The Washington *Liquor Dealer*, for example, exclaims: "This lawlessness against the saloons must be stopped, and the sooner the liquor dealers combine and take a decided



—*The Minneapolis Tribune.*

stand for their rights the better for the trade. Instead of getting better, the unwarranted persecution of liquor dealers seems to be getting worse, and soon those engaged in the perfectly legal and legitimate business of selling liquor will have no rights at all that must be respected by the public." "All order is at an end when the law is enforced lawlessly," reasons *Mida's Criterion*, a Chicago liquor paper, while the Washington *Sentinel* argues that "if the Prohibition law of Kansas permits these things, then all the more reason for its repeal."

Most of the liquor papers, however, turn to a more direct consideration of Mrs. Nation and her methods. *Bonfort's Wine and Spirit Circular* (New York) thinks that "the poor creature should be confined in an asylum by her friends," and the Washington *Liquor Dealer*, quoted above, asks pityingly: "What man would be proud of a wife or sister that would engage in such violence? Better fifty years of an illicit liquor store than such degradation of the true function of womanhood. It was wrong to carry on the illicit trade, but it was a greater wrong to society to resort to lynch law and anarchy to destroy it. Two wrongs can not make a right." *The Wholesalers and Retailers' Review* (San Francisco) thinks that "it speaks for the chivalric consideration of the Kansas saloon men that they have not followed Ambrose Bierce's advice to 'hit her a swat with the bungstarter,' and suggests that "it might be a compromise to hire a female prize-fighter to welcome Carrie in such a way that the outlaw in skirts would always thereafter have recollections of having met 'the real thing.'" *Truth* (Detroit) says: "Mrs. Nation would be impossible in any other civilized country in the world. In other countries they may riot because laws are enforced; but this is the only country where they riot because the laws are not enforced. Mrs. Nations of both sexes will always be 'in our midst' as long as there are unbalanced minds, and a complacent unorganized majority allows a vociferous, organized minority to load down statute books with laws and encumber constitutions

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with amendments that represent everything except the will, the desire, and the determination of society as a whole."

The Champion of Fair Play (Chicago) would not be sorry to see the Prohibitionists hanged. It says:

"Crazy Mrs. Nation is but the dupe of the fanatical Prohibitionists who defy all law when opposed to their own pet scheme of making people sober by legislation. On every hand they see the utter failure of their hobby, but to acknowledge it would mean the loss of their graft. For fear of this they craftily encourage crazy people to commit outrageous crimes in order to keep up the excitement. Years ago four men were hanged in Chicago, not for having committed murder, but, it was claimed, for having urged others to do so. Some people applauded the act, others called it judicial murder. If Spies and Parsons were lawfully hanged, then such men as Woolley and other leaders of the Prohibition Party should be arrested and tried for the crime that Mrs. Nation has committed. If in her frenzy she should commit murder, then the parties who have instigated her actions should hang. When this is done the country will not be long disgraced by the antics of dupes of cunning and crafty Prohibition grafters."

Advantages of Our New Colonial Trade.—Last year the United States bought from foreign countries upward of $400,000,000 worth of agricultural products, including sugar, coffee, vegetable fibers, fruits, nuts, tobacco, tea, wines, and vegetable oils. In the past it has often been found cheaper to buy these products from British, French, and German merchants, than from the islands at our very doors, on account of the wastefulness of Spanish methods. When our new tropical possessions are properly developed, declares the Chicago *Inter Ocean*, it will be possible to procure almost all of the articles named from Cuba, Porto Rico, Hawaii, or the Philippines. The same paper continues:

"All our tropic islands contain districts adapted to coffee-growing. We paid out $53,000,000 for coffee last year. The fruits and nuts for which we paid $19,000,000 last year are chiefly tropical. The vegetable fibers and oils for which we paid $57,000,000 and $6,700,000 last year are also tropical products. Most of them grow in our new possessions now. Of Manila hemp, for example, the most valuable cordage fiber known, the United States holds the monopoly, for it can not be grown in perfection outside our possessions. Our new islands also enlarge our possible areas of silk- and tea-growing. And in Porto Rico, Cuba, and the Philippines we now have the lands which produce the tobaccos deemed best by all the world.

"Thus, our new possessions put the American people in position to feed and clothe themselves with less reliance upon foreigners than ever before. This nation's great strength has been in the fact that it has been able to produce so large a part of its necessaries of life. That strength has been increased by our tropical acquisitions, for they give us ample supplies within our own territories of many things which we have hitherto been compelled to buy of foreigners."

TOPICS IN BRIEF.

LIFE is full of trials—and the lawyers are glad of it.—*The Star of Hope, Sing Sing Prison.*

THE inventor of liquid air has not yet asked for a protective tariff on the raw material.—*The Commoner.*

IT is fair to presume that Poet Laureate Austin, at least, read that long poem of his about the Queen.—*The Baltimore American.*

THE Boer war, by demonstrating the uncertainties of a sure thing, may do more for the cause of peace than the Peace Conference.—*Puck.*

BRITISH SOUTH AFRICAN forces are reported closing up on the Boers, or the place where the Boers were a little while ago.—*The Detroit News.*

"A FOUR years' term is long enough for the President," says *The Commoner.* So it is—when one is waiting for his shoes.—*The Philadelphia Ledger.*

KING EDWARD must be pondering seriously on Mr. Bryan's words of counsel. At least he hasn't said anything in reply.—*The Kansas City Journal.*

PHILOSOPHICAL.—It really matters very little when the Legislature adjourns; we shall probably elect one just as bad next time.—*The Philadelphia Ledger.*

TOM PLATT may not be much on mountain lions, but he knows how to head off undesirable aspirants for second terms in the gubernatorial office.—*The Washington Post.*

IN CHINA.—First Statesman: "Then we have agreed to the demands of the Powers?" Second Statesman: "Yes. The next question is, how shall we avoid complying with them?"—*Puck.*

"BANK Bill Passes," is a headline in a Topeka paper. It is nothing unusual for bank bills to pass when a legislature is in session, tho the performance is not often a public one.—*The Kansas City Journal.*

IT is said that David B. Hill will not accept the Democratic nomination four years from now. It will be remembered that he did not accept it either last year or four years ago.—*The Chicago Record.*

FIRST Chinaman: "I understand that we are to pay the Powers an enormous sum of money. Well, that shows that we have defeated them much worse than America did Spain." Second Chinaman: "Ah, how so?" First Chinaman: "Why, America paid Spain only twenty million dollars."—*Judge.*

GETTING INTO THE PAPERS AGAIN.
The St. Louis Republic.

VALENTINE'S DAY IN THE ORIENT.
—The Minneapolis Journal.

CARTOON VIEWS OF OLD-WORLD RUMPUSES.

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LETTERS AND ART.

THE JAPANESE THEATER.

THE Japanese drama is widely different in its motive and methods from our own; and yet its history offers some striking points of similarity to the drama of Occidental nations. In *Westermann's Monatshefte* (January) Adolf Fischer, who has made several visits to Japan, thus writes of Japanese plays and players (we quote from a digest of his article in the New York *Staats-Zeitung*, January 27):

"The theater in Japan, as elsewhere, is an outgrowth of religious rites, from which there developed, in the fifteenth century, a sort of aristocratic and fashionable performance called the "*no*-play," consisting of dialog, music, and dancing. The *no*-plays are still performed and may be taken as representing the classical drama of Japan. Their authors, for the most part, were members of the highest nobility, and they are now chiefly frequented by the aristocracy. They are performed in a stereotyped manner, which is the reverse of realistic. There is a chorus similar in function to the Greek chorus. The object of its songs is to put the audience in the proper frame of mind to follow with interest the story of the miracles of Buddha and the exploits of famous heroes. The stage of the *no*-play is the simplest and plainest on earth, having neither curtain nor scenery, no traps or machinery of any sort. Six or more of these plays are performed in a single day. Each lasts about an hour and is followed by a *kiyogen*, or primitive farce, by way of relieving the tension of the audience.

KAWA KAMI, A CELEBRATED JAPANESE ACTOR.

"Very different from the *no*-play is the *kabuki*, which may be translated song-and-dance play. This is the popular drama, the mirror of unsophisticated Japanese manners and customs. Two dramatists of the sixteenth and seventeenth centuries—the first a woman—are venerated as its originators. Chikamatsu-Monzaimon (1635–1724), the author of more than a hundred plays, is its Shakespeare; a contemporary of his was the first to have plays printed; and the beautiful Shinto priestess, Okuni, is famed as the originator of radical reforms and improvements. Women played a great part in the history of the Japanese stage, on which they formerly were the chief performers. The result of this state of things was a great laxity of morals, in consequence of which, in the first half of the seventeenth century, women were forbidden to appear on the boards. Then young men assumed the female rôles until the edict of 1652 abolished the popular drama altogether. The result of this edict was the development of the puppet theater, *mingwo schibai*, which is to this day a very popular institution.

SADA YACCO, A CELEBRATED JAPANESE ACTRESS.

The Japanese puppets are life-size, and each is moved by one, two, or even three men, who stand behind the puppets, obscured, but not concealed, by black garments and hoods. The garments of the puppets are in many cases very rich and costly. The dialog is read by a reciter standing in the wings. The great puppet theater in Osaka boasts of the best reciter and the best puppet manipulator in Japan, and both are persons of distinction. The *kabuki*, however, was not suppressed permanently. It was revived long ago and is now as popular as ever.

"To the Japanese, a visit to the theater is not an evening's amusement, but an all-day festival. Children, even babes at the breast, are taken along; meals are brought in from the tea-house next door, and the little brazier beside each seat is always ready for the relighting of pipes. The spectators, thus made comfortable, follow the performance with lively, often passionate, interest. The Japanese have an unequaled faculty of voluntarily giving themselves up to illusion, a necessary prerequisite to all artistic enjoyment. Offenses against realism do not disturb them. Sometimes a table has to represent a mountain, and a chair a ship. Star actors are followed by men with candles, so that the play of their features may be more clearly seen.[1] A horse is personated by two men, and slain warriors crawl quietly off the stage, but nobody seems to think such things objectionable or even funny."

SCENE FROM THE FIRST ACT OF "THE GEISHA AND THE CHEVALIER."

The statement that the popular drama was revived long ago must not be taken to mean that women are again allowed to appear on the Japanese stage. On this point the *Revue Illustrée* (November 15, 1900) quotes from an interview with Sada Yacco, the Japanese actress who was so successful in New York some time ago and who has since appeared in Paris. We summarize this article, based on the interview first printed in the Paris *Gaulois*:

In Japan Sada Yacco had been, before her marriage, a *geisha*, or singing and dancing girl—not, she was careful to add, a tea-house *geisha*. Her husband, who conducted a theater and a theatrical school on modern lines in Tokyo, left Japan with twelve of his pupils for a tour of the world, and she accompanied him. Just before the first performance of the troupe in San Francisco, the player of the principal female rôle fell ill, and she took his place.

"I had never been a member of the company," she said, "for it is forbidden, under the severest penalties, for a woman to ap-

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pear on the stage with male actors. But what was impossible in my country might be attempted in San Francisco."

Another remark of the Japanese actress emphasizes this point, and is both interesting and surprising in itself. In London she played before Queen Victoria, who summoned her to the royal presence and asked what she could do for her. "I begged Her Majesty," says the actress, "to obtain from the Mikado permission for me to play in Tokyo with my husband's troupe of men. The Queen promised to intercede for me, and a few days later she sent me word that the Mikado had consented to what he called my unreasonable request."—*Translations made for* THE LITERARY DIGEST.

THE DECAY OF DECADENCE.

THE singular movement in modern letters called "symbolistic" by its champions and "decadent" by its detractors, and which by the young writers of ten years ago was hailed as the dawn of a new literature, appears to be going the way of all the earth to dusty death. The school of Verlaine, Oscar Wilde, Stephen Crane, Arthur Symonds, and, earlier in the century, Gérard de Nerval, has "petered out" so completely in London and Paris that almost no trace of its influence is to be found in current literature. The New York *Evening Post* (February 16) gives an obituary of the movement. It says:

"The program of the young poets who gathered in obscure Parisian cafés, and rubbed shoulders in Lemerre's bookshop, was a fetching one. They found, or said they found, in the old poetry a certain literalness and conventionality that hindered anything like self-expression. They dreamed of a kind of mixture of all the arts in poetry—such a synthesis as Wagner had already achieved for opera. This union of the arts was to produce an effect upon the senses poignant beyond the power of any single art. Where the older poetry produced a comparatively simple mental image, accompanied by the music of the verse, the new poetry made a score of attacks upon the sensibilities. The mere vowel sounds were supposed to suggest colors.

A black, e white, i red, u green, o blue,

wrote Rimbaud—as a joke, to be sure, but the joke was taken seriously. Furthermore, the rhythm of the verse was supposed to have a kind of independent musical value and to evoke its independent series of sensations. The single words also had their individual tone values. Finally, the central idea might not be expressed directly, but suggested by a symbol, which produced a vague and penetrating sensation like that of music seeking words. Said the leader of the school, Stéphane Mallarmé: 'To name an object means to suppress three quarters of the pleasure of a poem—*i.e.*, of the happiness which consists in gradually divining it.' . . . . . .

"This peculiar and exaggerated nervosity, which is the very stock in trade of literary decadence, never made itself strongly felt among English and American writers. But a poem from the late Stephen Crane's 'Black Riders' so well illustrates the qualities and weaknesses of the school that we quote it entire. It bears the enigmatical title 'Content':

A youth in apparel that glittered
Went to walk in a grim forest.
There he met an assassin
Attired all in garb of old days;
He, scowling through the thickets,
And dagger poised quivering,
Rushed upon the youth.
"Sir," said this latter,
"I am enchanted, believe me,
To die thus
In this medieval fashion,
According to best legends;
Ah, what joy!"
Then took he the wound smiling,
And died content.

"The lines have that provoking quality for which the symbolists always sought. Their strange metrical form possibly drives home their somewhat obscure satire on the bookish temperament. But there is in them the strong element of solemn shamming—*fumisterie*—which was an essential weakness of the movement they represent.

"Many of these young writers were simply gulling the public that took them so seriously. Many of them owned up when the joke no longer passed. Many of them used the pose to gain notoriety and money, and when they had gained these dropped the pose. A few underwent a more sincere conversion, and returned cheerfully to the sane and even the commonplace. M. Henri de Régnier wrote 'Le Trèfle Noir,' but we had him last year among us delivering rather dull academic lectures for a price. So by defection and by the death of its chiefs, the school has pretty well dispersed, and those who pursue the old mystifications have already a belated look. It was always a movement without a country, and it is perishing to-day largely from inbreeding. . . . . .

"Many of the finer minds have been in revolt against the age—the great romantics and certain of the analytical schools. Symbolism has never reached the dignity of revolt. It has managed to attain great sensuous beauty, but it has scorned to be simple, and it has been too emasculate to be passionate. No wonder it has passed."

THE REAL IBSEN.

MORE than any other writer, past or present, Ibsen has been misunderstood, says Mr. William Archer. This, he believes, is largely due to the fact that Ibsen writes in the language of one of the "small nations," and that his greatest dramas, "Brand" and "Peer Gynt," are in verse, and are untranslatable. Mr. Archer, who first introduced Ibsen to the English-speaking world, and has himself translated "Peer Gynt," adds that even Ibsen's prose dramas are "incredibly difficult to render with justice. His language, Danish-Norwegian, is spoken altogether by only four and a half millions of people—scarcely more in numbers than half the population of the State of New York—and George Brandes, he remarks, is the only critic of European reputation who reads Ibsen in his own language. It is thus most difficult for the English-speaking world to see anything of the true Ibsen. Mr. Archer examines five popular errors in regard to him: "(1) That Ibsen is lacking in style, in literary form; (2) that he is an inefficient theatrical craftsman; (3) that he is a pessimist; (4) that he has no humor; (5) that he is 'provincial' or 'suburban.'" The first of these errors, says Mr. Archer, "arises not merely from deficiencies of translation, but in some degree from a narrow ideal of dramatic style in the mind of the critic. From the time of the Restoration even to our own day, wit, epigram, a highly artificial surface-polish, has been traditionally regarded as necessary to any dramatic prose that aspired to the dignity of literature. Etherege set the fashion, Congreve perfected it, Sheridan popularized it, and in recent years the 'epigrammatic' imbecilities of the cup-and-saucer school have caricatured it." Ibsen, we are assured, puts the right word in the right place just as unerringly as Congreve, only that, aiming at a different order of effect, he necessarily judges "rightness" by a different criterion. "His style is terse, tense, full of color and character. Where there is room for eloquence, it is eloquent; where there is room for beauty, it is beautiful. And as an inventor of biting phrases and haunting cadences he is without a rival in modern drama."

Mr. Archer is equally positive as to Ibsen's mastery of the technique of the stage. He writes: "If I were asked to name the most consummate instance of technical genius in modern drama, I think I should point to 'Rosmersholm.'"

Is Ibsen a pessimist? Mr. Archer thinks not, and gives his reasons for so thinking as follows:

"Pessimism is the doctrine which holds life to be fundamentally and irremediably evil, pleasure a fleeting dream, pain an enduring reality, and all efforts at the amelioration of human conditions a mere fostering of that illusion which nature has implanted in us to further her own inscrutably sinister ends. Leopardi, one of the greatest and most consistent of pessimists, has summed up the creed in the following sentence: 'Men are mis-

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erable by necessity, and resolute in believing themselves to be miserable by accident.' But no one is more resolute than Ibsen in the latter belief. He does not say with Leopardi, 'Life is bad at the best'; he says, 'Life is bad because so many men happen to be knaves and fools; let us correct human knavery and folly, and life will be eminently worth living.' Perhaps this is an overstatement of his position. It would be difficult to bind him down to a positive assertion of the ultimate value of life. But at least he is sufficiently hopeful to have no doubt of its being worth while to correct such evils as are plainly corrigible. Dr. Brandes has long ago defined very exactly Ibsen's attitude toward life, in calling him an 'indignation-pessimist.' Indignant he is at the prevailing paltriness of the human character. He is always and essentially a satirist. But pessimism, in the true sense of the word, leaves no room for satire and indignation. If life is evil to the core, why tinker at the incidental evils on the surface? Every seeming improvement in human conditions merely creates an opening for new life—new sentience, new misery—to rush in. This is the logical position of philosophic pessimism; it is almost entirely foreign to Ibsen."

Nor has the charge that Ibsen is a gross and unseemly writer any basis of truth. "While Ibsen deals firmly, frankly, and boldly with the moral questions arising out of sex-relationships, no writer is more thoroughly exempt than he from any suspicion of complacently dallying with inflammatory topics, stimulating the sensual imagination, or in any way pandering to vulgar pruriency." As for Ibsen's alleged lack of humor, no critic, Mr. Archer says, can make this assertion after reading "An Enemy of the People." Much of the subtler features of Ibsen's humor, however, are obscured in the process of translation. We should ourselves hardly appreciate Falstaff in French. Ibsen has furthermore been called "provincial" and "parochial"; but, says Mr. Archer, this impression is due to the fact that we regard our own particular parish as the hub of the universe, and because Norway, a small and distant country, is unfamiliar to us. In conclusion, Mr. Archer says:

"A master-poet—that term sums up the real Ibsen. He is a great creator of men and women, a great explorer of the human heart, a great teller of stories, a great inventor and manipulator of those 'situations,' those conjunctures and crises, in which human nature throws off its conventional integuments and expresses itself at its highest potency. He is more of a seer than a thinker. He has flashes of intense insight into the foundations of things; but it is none of his business to build up an ordered, symmetrical, closely-mortised edifice of thought. Truth is to him many-sided; and he looks at it from this side to-day, from the opposite side to-morrow. The people who seek to construct a 'gospel,' a consistent body of doctrine, from his works, are spinning ropes of sand. He is 'everything by turns and nothing long.' He is neither an individualist nor a socialist, neither an aristocrat nor a democrat, neither an optimist nor a pessimist. He is simply a dramatist, looking with piercing eyes at the world of men and women, and translating into poetry this episode and that from the inexhaustible pageant."

Balm for the Editor who Rejects a Manuscript.—Some months ago we reprinted from the London *Academy* a letter supposed to be written by an editor of the Flowery Kingdom, returning with many oriental compliments a manuscript which he said was "too good to use," since the standard thus set for his paper would be too high. In this and similar stories it is always the author who appears to need commiseration. Now, however, the matter has once for all been put in its true light, in the following circular printed by *Life* and supplied to authors at special rates per thousand:

"The Author to the Editor.

"(A printed circular to be sent on the return of a manuscript.)

"The author regrets the editor's inability to appreciate a Truly Good Thing.

"The rejection of a manuscript, however, does not necessarily imply that the editor is lacking in merit, merely that he is lacking in judgment.

"As many thousand manuscripts are returned to him annually the author can not enter into correspondence with each editor personally concerning the deficiencies of his taste. Nor can the author give his reasons for considering the editor blind to the best interests of the magazine.

"Because, as an editor, he does not meet the present requirements of the author does not argue that he would not be successful elsewhere in some other position. He might make an excellent dry-goods clerk or an entirely satisfactory coal-stoker.

"(Signed) The Author (per Himself)."

NEW LIGHT FROM BABYLONIAN RECORDS.

PROFESSOR DELITZSCH, who holds the chair of Assyriology in the Berlin University, and is perhaps the leading living authority on Babylonian literature, recently delivered a lecture in the German capital on the recent additions to knowledge made by cuneiform inscriptions, and from this discourse, as reported by the *Kreuz-Zeitung* of Berlin, we give the following outline:

Babylonia is the native land of the clay-tablet literature, of the pictures made in burned clay, of the angels of the Cherubim and the Seraphim. Some of the pictures found on these tablets correspond exactly to our Biblical conception of these beings. Demons, too, and devils are pictured in the most abhorrent shapes and forms. Then, too, contests between the angels of light and those of darkness are vividly pictured. Of inestimable value are the royal libraries which have been unearthed, the royal archives, and other remnants of important literature. On eight- and even ten-sided clay prisms the kings caused the history of their reigns to be impressed; but everything else was described, written by a fine stylus on moist and soft clay, which was then hardened by being burned. The private library of King Shalmaneser shows that the people of that period thought and felt much as we do now. One courtier assures the king that he daily prays for his prosperity and for his life and that of his royal mother. An old servant asks the king, on two tablets, to appoint his son a page, and assures his royal master that, if this wish is granted, he will do obeisance, prostrated on his face.

On the large tablets of the public libraries we have the whole wisdom of the Babylonians. In the epic of creation we have essentially the same ideas that are found in Genesis, and the Babylonian story of the deluge makes the impression of greater originality even than the Biblical report. The same fundamental ethical thoughts, the same wails of sorrow and repentance, the same searching for grace and redemption which we find in the Psalms of the Old Testament we find also in the hymns of the Babylonians. As is the case in the Old Testament, the priest asks the man who is suffering from disease concerning his sins, whether he has approached the wife of his neighbor or has failed to observe the law of love.

Then we find an abundance of business and marriage contracts, and of learned discourses, which give a clear idea of the culture of that age. We are told that the son-in-law of a man receives not only the daughter, but also a number of head of cattle. House rent at that time was quoted at prices ranging from 12 to 89 marks ($2.94 to $21.80). One of the most valuable finds of art was made in the palace of Nebuchadezzar, namely, of the image of a white lion with a yellow mane burned in clay, the image being formed of a large number of tablets.

Very remarkable is the fact that Babylonian civilization remained practically at a standstill for more than seventeen hundred years. Most remarkable, too, is the fact that the Babylonians, who, like all Semites, were originally monotheists, for more than three thousand years practised the worship of images and the most pronounced polytheism. This is to be attributed to the influence of the Summerians, to whom also we are indebted for the division of the hour into sixty minutes, and for the division of the zodiac into 360 degrees. We can survey the evidences of this culture up to the fifth millennium before Christ by the light of this wonderful cuneiform literature. "As if from the top of the tower of Babel," says Delitzsch in closing his discourse, "we can look upon the nations of the earth; but we see

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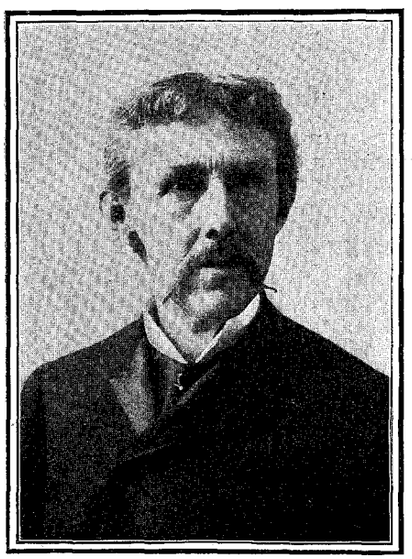
especially in His heavenly glory that God before whom a thousand years are as one day, which passed as yesterday and as a watch in the night."—*Translation made for* THE LITERARY DIGEST.

MAURICE THOMPSON.

THE late Edward Noyes Westcott died shortly before his story, "David Harum," was in print and had become the most popular novel of the day. The author of "Alice of Old Vincennes" has been permitted to see his story attain to an equal popularity before his death, which occurred on February 15. The New York *Times* (February 16) gives the following sketch of his life:



THE LATE MAURICE THOMPSON.

"Mr. Thompson was born in Fairfield, Franklin County, Ind., September 9, 1844. His father was the Rev. Matthew Griggs Thompson, a Baptist clergyman. The family moved to Kentucky in Maurice's early infancy, and to 'Cherokee Georgia' when he was eight years old. He was educated principally by a tutor, tho he had various short experiences at different schools. It was a passion with him to study out-of-doors while a boy, and in later years the material for his best works was sorted out and arranged in his mind by the light of a lonely camp-fire. He gained a good knowledge of the dead languages, and also of French, Spanish, and Italian, from his preceptor, and still found much time for hunting and fishing. Robin Hood was a favorite character with him, and the bow appealed to his fancy more than the gun. He became proficient as an archer, and it was largely his writings that twenty years ago brought about such revival of the sport as to cause targets to spring up like mushrooms on fashionable lawns the land over. An English naturalist heard of his prowess as a sportsman and engaged him to get a collection of American birds, including the great black woodpecker, now extinct or nearly so. He forwarded thirteen specimens of this bird before one was satisfactory to his employer. He was to get £10 for the whole undertaking, but wrote for the best gun to be had in England for that amount of money instead. He had obtained a knowledge of civil engineering by the time the war opened, and he went to the front. Sherman's army swept away his father's property, yet he accepted defeat without bitterness, having already concluded that the spirit of the nineteenth century was against human slavery. Then he went to Crawfordsville, Ind., to make his living, and there married Miss Alice Lee, daughter of a prominent railroad man of that place, who survives him with two daughters and a son. He subsequently became chief engineer of one of the Indiana roads, and was for a time a member of the state legislature, and afterward state geologist. His profession took him too much away from home, and he took up the study of law, becoming a successful attorney. He wrote much at this time. This is the first verse of the poem which, forwarded to W. D. Howells, introduced him to Boston and the literary world:

> I heard the woodpecker pecking,
> I heard the sapsucker sing.
> I turned and looked out of my window,
> And lo, it was spring.

"Soon after there followed a collection of newspaper sketches reprinted under the title 'Hoosier Mosaics,' and several papers on archery, including the 'Witchery of Archery,' which appeared in 1878 and started the craze. His novel of 'A Tallahassee Girl,' printed anonymously, served to make the half-forgotten capital of Florida a popular winter resort. When Mr. Thompson confessed the authorship, he received many hearty acknowledgments from the townspeople. 'By-Ways and Bird Notes,' published in 1885, met with great success, and other notable works are 'His Second Campaign,' 'Stories of the Cherokee Hills,' 'Songs of Fair Weather,' and 'Sylvan Secrets.'

"The gathering of material for Thompson's generally considered greatest achievement, 'Alice of Old Vincennes,' extended through four years, and there is historical warrant for every important incident of this story of Col. George Rogers Clark's heroic expedition of 1779. Actual records furnish the incidents of the hero's life being saved by a miniature and the Indian charm which turned the bullet aside from Alice. Present indications are that Thompson's later [?] work, 'The King of Honey Island,' which deals with the war of 1812, will have an even greater sale than 'Alice of Old Vincennes.' Mr. Thompson for many years held an editorial position on *The Independent* of this city, yet did his work mostly at his home, Sherwood Place, Crawfordsville, an old mansion which came down through his wife's family. The building is in sight of the home of Gen. Lew Wallace. Mr. Thompson was a member of the Ouiatenon, a literary society of Crawfordsville. He was a frequent attendant at the Center Presbyterian Church, but the most he asked of the future he embodied in these lines:

> So, when I fall like some old tree,
> And subtle change makes mold of me,
> There let earth show a fertile line
> Where perfect wild-flowers leap and shine."

The Springfield *Republican* (February 16) thus critically comments on his writings:

"Thompson was one of the men who ought to have lived a hundred years, for he was still growing, and there were possibilities of greater humaneness and larger outlook in his nature—for he was a singular estray out of the days of Greece when the satyrs and fauns and nymphs were known, and of the ages of Merrie England, plunged into this present bustling age, and not yet alive to its finer understanding of that nature to which he gave so close an observation and so warm an affection. Much as he enjoyed the mocking-bird, he could draw his bow and shoot it with a clear conscience, unaware that he had violated his own true heart. The toxophilist had to aim his arrows at something that lived, and he could call it sport. This hurts many who enjoy the poet's touch, the naturalist's study, and prize the man as well as his work. . . . . .

"His novels, his short stories, his essays, his verses, and his literary reviews have made him known and admired. As poet he is characterized by what might be called a literalized imagination—not of free sweep, but conditioned. The late Alfred B. Street had something of the same tone, but Thompson possessed a quality of wildness drawn in with his breath in the woods and over the swamps, which transfused his lines. In his poem, 'Lincoln's Grave,' he reached strong utterance. Another notable element in his writing was his classicism, for he was a scholar in this field, and he was also a careful scholar of English, and keen in his criticisms of bad construction."

NOTES.

AN American writer remarks that if one may judge from the English literary journals, English authors are at present divided into two categories—those who wrote "An Englishwoman's Love-Letters" and those who have written parodies on them.

THIS year the Hyde lectures before the "Cercle Français de l'Université Harvard" are to be given by M. Gaston Deschamps, the well-known literary critic of *Le Temps*, Paris. They are to consist of eight addresses in French on "The Modern French Theater." Later M. Deschamps will lecture before a score or more colleges, as well as at Annapolis and West Point.

In THE LITERARY DIGEST of February 16 (page 190), two lines from the "Ars Poetica" of Horace were very faultily translated (*not* by one of THE LITERARY DIGEST staff). Prof. John Greene, of Colgate University, in calling our attention to the mistake kindly furnishes the following translation:

> Strenuous, wrathful, inexorable, brave,
> Let him maintain that laws were not made for him, let him claim
> everything for arms.

The other quotation from the same poem Professor Greene renders: "Nor let a deity appear unless some coil [arise] worthy such intervention."

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SCIENCE AND INVENTION.

THE PASSING OF THE "HELLO" GIRL.

THE telephone girl at the central exchange may soon be numbered with the things that were. At least, it has certainly been demonstrated that a telephone-exchange may be operated without her aid; and in this country that which has been proved useless does not long survive. In New Bedford, Mass., as we learn from an illustrated article in *The Electrical World and Engineer* (February 9) by Alton D. Adams, an automatic exchange has been in successful operation since November, 1900. Says this writer:

"It is the distinct feature of the system, compared with manual exchanges, that each subscriber is able to call any desired number by a few simple movements at his own telephone, and is at once automatically connected to the required number by a private line.

"In this series of operations no person save the one calling has any part. If the number called is already engaged with some third instrument, the person calling can not break in on the conversation, but is automatically warned that the desired number is in use.

"The automatic exchange does with machinery exactly what is done at a manual exchange by the operators, that is, it connects the calling telephone to the desired number. The operating-room at such an exchange has no operators, save the little machines that instantly respond to every signal sent over the lines from any subscriber. At New Bedford, only a single attendant is employed in the operating-room to look after the machines, and even he is absent a considerable part of the time. . . . A further important and distinctive feature . . . is the absolute secrecy of conversation over its lines. Not only is it impossible for any third subscriber to break in on, or to overhear, the conversation between any two telephones, but no one at the exchange is in a position to listen to the talk of any subscriber, as an operator at a manual exchange may readily do. If any number called is shown to be busy by the automatic action of a buzzer, the call may be repeated as often as desired without disturbing the parties engaged in conversation, and the desired number may be obtained by a call as soon as it is released, without waiting for the attention of an exchange operator.

"If a certain number of subscribers wish so to connect their telephones that each may hear all that is said by any of the others, as is at times the case with boards of corporation directors or college faculties, this result may be attained by either a permanent or temporary arrangement at the exchange, whereby each subscriber may call and automatically obtain connection to a certain number set apart for the purpose.

"Another special feature is that any subscriber may be limited as to the number of telephones that he can call, or from which a call can come to him. This feature is said to be of advantage in the cases of certain important officials, such as train-despatchers. The cost to an exchange of unlimited is only a little more than that of limited service to its subscribers, because no manual element is involved in the automatic connections.

"If it is desired, however, to limit the service to some subscribers, this can be accomplished by means of a record automatically made at the exchange of the number and duration of calls for each telephone. The savings to be made by limited service include a small amount of wear on telephones and on the exchange apparatus, also the energy required for their operation."

In this system, the writer goes on to tell us, the subscriber does not turn a crank in making a call, but first makes a series of connections, corresponding to the number he desires, and indicated by figures on a small dial. The automatic apparatus at the exchange makes a corresponding series of motions until the number wanted is complete and the connections are made; a pressure of the button on the telephone of the subscriber calling then rings the bells of both the number called and of the one calling. One second is sufficient to make the connection representing any one figure in a numerical series, and one second is also ample time in which to press the button and get a ring at both telephones. Five seconds is thus the average time required to make calls on a system of numbers having four figures each. Conversation over the lines of the automatic system is said to be quite as clear and satisfactory as that to be had through manual exchanges. The writer says further:

"The present state of patent claims on the system do not permit drawings of the automatic machines and line connections to be presented at this time. It should be noted that as this system is made up at the exchange of a number of exactly similar automatic units, any desired extension of capacity can be made by additions of these units, without changes in those already installed. . . . . .

"It is the intention of the Automatic Telephone Company, of New Bedford, to extend its lines to a number of towns within a radius of ten miles at an early date, and also to Fall River, fourteen miles distant, by next spring. At Fall River a Massachusetts corporation has been formed to erect and operate the automatic syst m, with a capital of $135,000."

THE PHYSIOLOGY OF CLOTHING.

THIS subject is taken up editorially by *The Dietetic and Hygienic Gazette* in a brief article in which we learn that in estimating the fitness of clothing for warm or cold weather there are many other factors to be taken into account besides its conductivity for heat. Says the author:

"A popular author speaks of the 'fatal invention of clothes,' implying that the human race would be better off if the habit and fashion of wearing apparel had never overtaken the race. Like other extreme views, it is an over-statement of the case. The original man was, no doubt, hirsute; in other words, he was clothed without the aid of a tailor, shedding and renewing his glove-fitting suit in the spring and fall, with the horse and dog. Animals indulge their distinct summer and winter suits, thus equalizing the conduction or radiation of heat to comport with the surrounding temperature. Animals inhabiting cold climates are protected to a certain extent by a thick layer of fat under the skin. The fat prevents the too rapid waste of heat by conduction and radiation, and this conserves body warmth.

"The aboriginal man inhabiting temperate and cold climates supplemented this internal or subjective power of resistance by artificial coverings of the furs and skins of wild beasts, or of bark mattings, the evolution of which has developed all our thousands of varieties of textile fabrics.

"Many things affect the rate at which the body evolves and surrenders heat. First, its pose or position has much to do with the question. The overheated fowl spreads its wings, plumes its feathers, admits the air, and thus hastens the dispersion of heat. Some animals erect their hair, or throw themselves into the water, after which evaporation rapidly lowers the temperature.

"Drawing the parts of the body together, that is, by approximating the head and limbs, tends to retain body warmth. The rabbit in winter sits closely crouched behind a tuft of grass or a clump of bushes to economize heat. Experiments show that if a rabbit be exposed to cold with his limbs extended, his internal temperature will rapidly fall several degrees. Children insufficiently covered instinctively 'curl up' in bed. It was a mistake when our Spartan mothers told us we would be warmer if we would 'straighten down like little men.'

"The heat of the body is not, however, derived from clothing. It is the oxidation and conversion of food that evolves animal heat. Clothing merely interferes with its loss or dispersion. In cold climates what we term 'warm clothing' is in a sense the equivalent of food."

In estimating the value and influence of clothing, the writer goes on to say, physiologists have attached too much importance to the single item of its *capacity* for *conducting heat*. It has been assumed that in winter those substances or materials which are poorest conductors are the best material for clothing, and that in summer the conditions are reversed when good conduc-

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tors are best. But other considerations must be taken into account. Several of these the author groups as follows:

"1. *Capacity for radiation.* Coarse materials radiate heat more rapidly than fine. But it is a popular fallacy that *color* affects the rapidity of radiation.

"2. *The relation of the fabric to the sun's rays.* Dark colors absorb more heat from the sun's rays than light colors.

"3. *The hygroscopic properties* of a material bear an important ratio by determining what proportion of moisture from the skin it can take up and carry off by evaporation. The same weight of wool takes up twice as much as linen; but flannel next the skin is not so easily moistened as linen, nor does it favor such rapid evaporation. Thus the non-conducting properties of wool are not the only ones to be considered.

"4. *Permeability to air* is an important factor; in fact, more important than physiologists have been in the habit of conceding. Permeability favors conduction and, *prima facie*, lessens heat-conserving capacity. But contact of air with the integument induces more thoroughly oxidation of the blood and better elimination of toxic refuse; hence, it increases heat-production and indirectly diminishes heat-loss. If the sole object of nutrition were the production of heat and the chief object of clothing to prevent heat-loss, the subject of best materials for clothing would be very much simplified. But this is not the case."

RECENT INVENTIONS FOR DISINFECTION.

WHAT is the best disinfectant, and what is the best method of applying it? Sanitarians have known for some time that substances and processes long in vogue are of slight if any value, and that methods that are of undoubted efficiency involve the practical destruction of the articles that are to be disinfected. It was to be hoped, writes M. G. Espitallier in *Cosmos* (Paris, January 26), that the recent International Hygienic Congress held in that city would throw much light on this vital question. Altho its record in this respect is somewhat disappointing, one important paper was read before it by M. Eugene Fournier, whose researches on disinfectants and appliances for using them are especially valuable. They are described in M. Espitallier's article as follows. Says the writer:

"We should not wrap ourselves in the false security given by a badly performed disinfection, and we ought therefore to be profoundly grateful to a scientist who, in the midst of numberless difficulties, studies the value of different antiseptics and their modes of employment. . . . . .

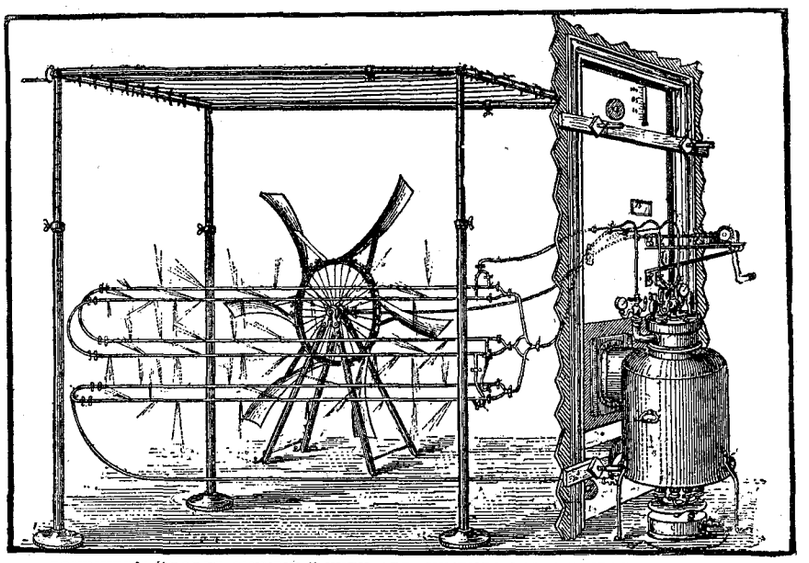
"In practise, the operation presents itself in two aspects, according to its application to a very large space with all that it contains, or simply to furniture, clothes, etc., that may be carried to a specially arranged receptacle. . . . When we ask what is the best antiseptic, we may sum up the required qualities by saying that it ought (1) to be as powerful as possible; (2) to have great penetration; and (3) to be perfectly soluble.

"These necessary virtues have been thought to inhere in formaldehyde, which is a good antiseptic and is certainly sufficient for superficial work; but experience has taught us that this agent is incapable of penetrating thick fabrics, especially carpets.

"It is therefore necessary to mix it with a vehicle that will give it this penetrating quality. M. Fournier proposes acetone, which he believes satisfactory in this respect, owing to its great volatility and force of expansion. The mixture, which has been named formacetone, must be regarded as the most powerful known disinfectant, and one of the most active of insecticides. It should be said here that the vapors of formacetone or of acetone are not inflammable, and do not form an explosive mixture with air.

"The property possessed by ammonia, of neutralizing the vapors of formacetone, enables us, after the operation of disinfection has been completed, to absorb these vapors, suppressing all odors and rendering the disinfected place habitable at once."

In using this disinfectant, we are told, we must remember that the amount employed must be proportional to the cubic contents of the space or articles to be disinfected; that all such articles must be moistened before the operation; that the gases must be expelled under a pressure of at least 4 kilograms [about 9 pounds], and that the lower the temperature the longer must the operation last. The last point is very important. At the mean temperature of Paris the disinfection should last not less than twenty-four hours, but at 40° C. [104° F.] the duration need be only six hours, and this is the temperature that is most convenient. At 85° C. [185° F.] one hour would be enough, and this temperature is easy to obtain in an oven when the objects to be disinfected are portable.



FOURNIER'S "PORTE-OMNIBUS," WITH ATTACHMENTS FOR DISINFECTING A ROOM.

To disinfect a room, M. Fournier closes one of its doorways by means of an extensible screen called by him a *porte-omnibus*, having apertures for the passage of the necessary tubing, etc. Just outside this he places his vapor-generator, which is at the same time a heater. Within the room extends the system of tubing for the introduction of the disinfecting vapor, a support for mattresses, clothing, etc., and a huge fan for agitating the air to distribute the vapors and equalize the temperature. The tubing serves also to introduce ammonia gas at the end of the disinfection. Thick mattresses are traversed by sharpened tubes that deliver the vapors in their interior, so that the contact is thorough. M. Fournier has also devised a disinfecting oven for furniture on the same principle, and a simpler apparatus that does not require high temperature, altho the operation takes longer in consequence. The writer concludes as follows:

"We have thought that it would interest the public to call their attention to these very original investigations of M. Fournier in this important branch of hygiene. Experiments are still being carried on by the Faculty of Medicine on the devices that have just been described, and these will enable us shortly to appreciate their value more completely than we can at present."—*Translation made for* THE LITERARY DIGEST.

Association of Ants with Caterpillars.—A curious companionship between ants and caterpillars has just been reported to the Swiss Society of Natural Science by Professor Rhomann, of Plantahof-Landquart. He has observed these creatures living together on the leaves of certain plants, the ants running

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about over the caterpillars' backs with the utmost familiarity, stroking them with their mandibles without the least appearance of a protest on the caterpillar's part. Says the *Revue Scientifique*, in a note on Professor Thomann's paper: The advantage to the caterpillars appears to consist in the fact that the ants protect them against the attacks of different enemies, especially the ichneumons, as has been noted by other observers in North America. The ants have such respect for the caterpillars that chrysalides may be seen in the passages and galleries of the ant-hills, the ants taking no steps to remove them, tho they are particular to throw out all other obstructions; and the young butterflies issue and grow up without the least molestation. It is evident that in this matter the ants are not actuated by disinterested affection. They are great utilitarians, as every one knows, and their good will is dictated by interest. Their recompense is found in the excretion of a syrupy juice of which they are very fond. On the third ring of the caterpillar is found a small depression, at the bottom of which is a slight valve that gives passage to a drop of a transparent sugary liquid, on which the ants feed. The caterpillars give out this secretion voluntarily. . . . Cases of symbiosis [life companionship] between ants and caterpillars have already been observed in the Indies and in America, but until the present instance it has never been noticed in Europe, and this circumstance gives to the observation of M. Thomann a special interest. According to W. O. Edwards, symbiosis of this kind is almost the general rule in the tropics. . . . When observation has been carried on a little more closely, perhaps other similar examples may be found in Europe."—*Translation made for* THE LITERARY DIGEST.

DOES ELECTROCUTION KILL?

THIS somewhat sensational question, which was much mooted in the early days of execution by electricity, has been revived of late. The early opposition to the electric chair seemed to proceed mostly from the reluctance of certain electrical firms to allow their machines or their type of current to be used for producing death. A similar attitude might be expected on the part of the manufacturers of some widely advertised medicine if the authorities should administer it in large quantities to poison malefactors. This opposition has slumbered for several years, but now *The Electrical Review* has returned to the charge. It declares that, instead of being painless and instantaneous, death by electricity is really most brutal. In most cases, it asserts, the condemned men are not dead until the current has been finally turned off and they are taken from the chair, and in many instances it charges that death has occurred, not by electric shock, but under the surgeon's knife at the autopsy. It cites the recovery of men who have been shocked by powerful currents and who have been apparently dead, to prove how unreliable the electric current really is. Physical characteristics, too, are different, and what may be instant death to one may be a lingering death to another. In arguing this point the writer cites the cases of linemen who have fallen against live wires. Some die instantly, while others are shocked into insensibility and die from continuous transmission of the current through the body. In commenting on all this the Columbus *Dispatch* (February 7) says:

"Having delivered himself of this declaration, the writer proceeds to state that shooting, hanging, garroting, the guillotine, and the sword are all more certain and humane than the electrical chair. He might have added the Moorish bowstring, Chinese neck-twisting, and other 'humane' forms of getting rid of murderers and others deemed worthy of death.

"It is strange how some people cling to the idea that hanging is a humane and speedy method of inflicting the death penalty. Such believers in the halter should have stood in the Ohio penitentiary annex and at other scaffolds in Ohio and elsewhere and watched a condemned man strangle for ten or fifteen minutes, writhing in horrible contortions, drawing up the legs and struggling to free the hands. If that is a humane punishment, heaven save the mark! And what of the cases, by no means rare, where the rope has broken, allowing the victim to fall to the ground, alive and fully conscious of what was going on? What of the bungling jobs of knot-tying, the minutes that seem ages while the victim is being bound and the rope adjusted? Has the writer ever witnessed any of these sickening, marrow-freezing scenes in the death-chamber?

"He admits that many linemen are killed instantly by the application of a current to some parts of the body, while others are rendered insensible. If a man is instantly rendered insensible when the current is turned on, does he suffer? And is the continuous application of the current inhumane? If, as an electrocution is conducted at the Ohio penitentiary, it only requires seconds to secure the prisoner in the death-chair where by other modes it takes minutes; if the instant the powerful current strikes the victim's brain he becomes insensible,—are these valid reasons for condemning electrocution and returning to the old rope-strangulation mode of torture? So far as the condemned man's consciousness is concerned, he is practically dead when the current makes its first lightning flash through his brain. It does not appear that *The Electrical Review* has made a good case."

So far *The Review* seems to be carrying on the unequal combat alone. Few either of the lay journals or of its professional brethren have thought the subject worthy of note, apparently regarding it as a settled matter.

THE FOOD VALUE OF ALCOHOL.

THIS question has not by any means ceased to interest and occupy physiologists. It will be remembered that Professor Atwater, from the experiments that have made such a stir, concluded that alcohol is a food in the sense that it may be the source of bodily energy by transformation, altho not in the sense that it may form tissue. By a recent series of experiments reported to the Paris Academy of Sciences, a French physiologist, M. Chauveau, believes that he has established that very little energy, if any, can be derived from ingested alcohol, and that this is as true of the automatic processes which go on when the body is at rest as it is of the more active processes of physical exercise. If this is true, the value of alcohol as a strength-producer is almost, if not quite, as illusive as its ability to build up bodily tissue. We translate from a brief report in the *Revue Scientifique* (Paris, January 12). Says the writer:

"M. Chauveau has attempted to discover whether, in the production of muscular work, the body can make use, for part of its energy, of alcohol substituted for a portion of the daily ration. In these experiments the investigator's aim was to ascertain, not whether the ingestion of alcohol is, in some vague and general way, of profit, but whether a person at work, whose blood is saturated with this substance, causes his muscles to contract by deriving the energy necessary to such contraction from the combustion of the alcohol. The result of these experiments was to show that ingested alcohol, with which the organism becomes rapidly impregnated, can participate only in a feeble degree, if it participates at all, in the combustions whence the muscular system derives the energy necessary to the performance of its work. This substance is not a food, so far as the production of force is concerned, and its introduction into the ration of a worker is a physiological contradiction. Even outside of the time devoted to muscular work, the influence of alcoholic combustion does not show up well in the respiratory quotient. The sum of the results of all experiments show this, and the enormous deficit revealed by the figures under all circumstances, so far as the combustion of ingested alcohol is concerned, is in accord with what we know of its elimination in nature . . . especially through the lungs. These figures also prove that, even when it is saturated with alcohol, the organism seems not more apt to utilize this substance for the execution of the physiological work necessary in a state of repose than for the execution of muscular work during exercise."—*Translation made for* THE LITERARY DIGEST.

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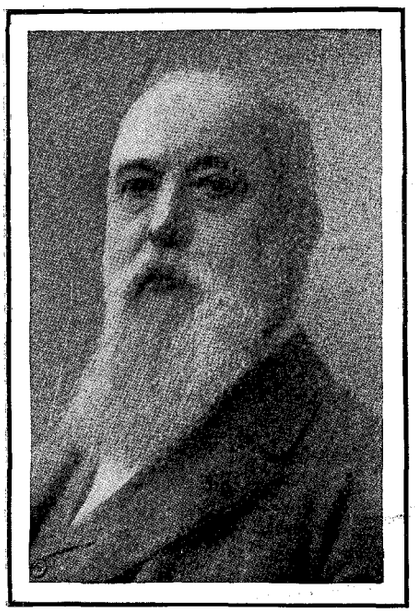
A FRENCH ELECTRICIAN DEAD.

THE noted English physicist, Clerk Maxwell, on being asked what he regarded as the greatest scientific discovery of the age, replied: "That the Gramme machine is reversible." The Gramme machine was the precursor of the modern dynamo, and the discovery that it is reversible (that is, that it can be run as a rotary electric motor) opened the way to the trolley roads, and to all the modern developments of electric power-transmission. The only electric motors before this had been rude reciprocating contrivances worth nothing except as toys. The Gramme machine thus plays a very important part in the history of electro-technics. Its inventor, Zénobe Théophile Gramme, died at his country residence in Bois Colombes, near Paris, on January 20. We quote from *The Electrical Review* the following account of his life:



THE LATE ZÉNOBE THÉOPHILE GRAMME.
Courtesy of the *Electrical Review*.

"M. Gramme was born in Belgium in 1826, and brought up to the trade of a carpenter. His early predilections were for scientific subjects and machinery, and he attended a course of lectures at Liège, Belgium. This, however, had little practical influence upon his career, and when he was upward of thirty years of age he was still working in Paris as a carpenter and stair-maker.

"Working as a pattern-maker in the Alliance factory, in Paris, and later in the workshops of Ruhmkorff, he learned the details of electrical construction and insulation as they were then known, and became still more deeply interested in the mysterious work upon which he was engaged. It was during the sixties that Professor Pacinotti, then a student in the University of Pisa, where he is still professor, described the toothed-ring armature magneto-electric machine, which has since been recognized to have been the forerunner of the modern dynamo. This really brilliant invention met with no success and was never developed, and it remained for Gramme, in 1870, to devise the uniformly wound-ring armature machine, with which his name has ever since been associated. From the very beginning of the success of this apparatus, Gramme sought publicity in international expositions. The dynamo was shown at the Centennial Exposition, in Philadelphia, in 1876, and attracted the deepest attention from electricians in this country. In 1878 the electric lighting of the Paris Exposition by the Jablochkoff candle was really made possible by the cooperation of Gramme and his associates.

"M. Gramme was never a learned man in the sense in which we employ that term of engineers to-day. His knowledge was instinctive and almost prophetic. He could not calculate parts or sizes for his machines, but he felt that certain proportions were right, and was undoubtedly a remarkable intuitive engineer."

Tesla and Wireless Telegraphy.—Announcement has been made in the daily papers, apparently by Mr. Tesla's request, or at any rate with his sanction, that he is prepared to telegraph across the Atlantic without wires. Assertions regarding remarkable discoveries by Mr. Tesla have been so numerous of late and so lacking in material confirmation that the scientific press has come to allow them to pass unnoticed, save by a word, here and there, of sarcastic comment. The daily papers treat the various pronunciamentos each after its kind, the yellow journals with weird pictures and big headlines, the more serious ones with skeptical paragraphs. Exactly what the inventor believes that he is prepared to do may be learned from the following, which *The Sun* (New York) publishes as a leading editorial (February 14):

"*The Sun* is authorized to state that the plans for the machinery of wireless telegraphy to signal across the ocean have been completed and a site for the plant selected by Nikola Tesla, and that the project will at once be actively begun. It is estimated that the time required to perfect the apparatus will be about eight months. We have received inquiries of late as to Mr. Tesla's place among inventors, and as to his credentials to fame. We don't know fully about those things, but we do know that it is Tesla who has given the world what is perhaps the most precious invention of the time, the electrical transmission of power, and we have seen the letter in which Professor Slaby, of Berlin, calls him the 'father of wireless telegraphy.' Will his gorgeous vision, described above, be realized? We don't know. So we must let doubt and incredulity gnaw upon the bare statement."

The attitude of the technical press is generally that of the electrical paper which recently remarked editorially that scientific men must be excused from giving opinions regarding announcements made through the medium of the daily press, and that when Mr. Tesla reads a paper on his alleged discoveries before some scientific body, it will be time enough to consider them seriously.

SCIENCE BREVITIES.

A FAST trolley-car is being tested in Philadelphia, we are told by *The Scientific American*. "It takes newspapers in the early morning to Chestnut Hill, 14¾ miles away. It runs at a rate of 35 miles an hour, including a stop at least every three quarters of a mile. Occasionally it has run a mile in a minute and an eighth, and it has made the entire distance in twenty-five minutes, including stops, which is the same time as the express trains made for the same distance."

"IN Stockholm, Sweden," says *The Railroad Gazette*, "the recent Christmas festivities of some of the people appear to have been unusually 'strenuous,' for we read that the conductors of some of the suburban night trains have been complained of for ejecting inebriated passengers at roadside stations, leaving them helpless in the snow with the thermometer 12 degrees below zero. In consequence of the agitation of the matter the State Railroad Administration has ordered that every suburban train at night must be provided with a separate car for intoxicated persons only.

WHY AND WHEN WE FEEL HUNGRY.—Doctors have long disagreed about the direct cause of the feeling of hunger, but a German physician, according to the *Staats-Zeitung* (New York), has at last given a plausible explanation. He says we feel hungry when the blood-vessels of the stomach are comparatively empty. When food is taken and digestion begins there is a rush of blood to the stomach and the hunger is appeased. Many anemic patients have no appetite even when the stomach is empty; but the blood-vessels of the stomach are not empty in such cases, but rather congested. In healthy people lack of blood in the stomach acts upon a special nerve and all the characteristic symptoms of hunger follow. Now this hunger nerve and the nerves of the mouth and tongue are branches of the same nerve-trunk. Hence a stimulus applied to the tongue, by a spice for example, creates or increases appetite. On the other hand, when the nerves of the tongue are affected by a diseased condition of the mucous membrane of the mouth, the patient has no appetite, tho his stomach may be empty and he may be in actual need of food.

A REMARKABLE series of prizes is to be awarded in February by the Paris Academy of Medicine, says the *Staats-Zeitung* (New York, January 27). The essays submitted must be written in French and Latin, and some of the prizes are of great money value. The Audiffret prize is an annuity of 24,000 francs [$4,800], and will be awarded to the discoverer of a practical and effective remedy or preventive for tuberculosis. The Barbier prize, worth 2,000 francs [$400] yearly, goes to the discoverer of a cure for any one of certain diseases hitherto considered incurable, such as rabies, cancer, epilepsy, typhus, and others. Similar conditions are attached to the Buisson prize of 10,500 francs [$2,100]. The Chevillon prize of 1,500 francs [$300] will be given to the writer of the best essay on the treatment of cancerous affections; the Herpin prize of 3,000 francs [$600] is for the best essay on epilepsy and nervous diseases; the Laborie prize of 5,000 francs [$1,000] for an important improvement in surgery, the Meynot prize of 2,600 francs [$520] for the best essay on diseases of the eye. The Academy has also at its disposal 1,500 francs [$300] annually for the maintenance of medical expeditions.

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THE RELIGIOUS WORLD.

WILL ASIA ACCEPT A WESTERN RELIGION?

THE immense antipathy of Asiatics to Occidental customs and ideas, particularly the Western religious systems, has been emphasized by recent events in China, where the attempt to impose these has occasioned an outbreak hardly surpassed in history. Some travelers who know Asia assert that there is too deepseated and fundamental a difference between the Oriental and the Western mind ever to be bridged. This appears to be the view of Mr. Meredith Townsend, editor and proprietor of the London *Spectator*, and for twelve years a resident of Calcutta and editor of the well-known *Friend of India*. Mr. Townsend, who writes in *The Contemporary Review* (February), finds one chief psychological quality that differentiates Asiatics from Europeans in "that habitual and willing submission to the supernatural, even when the decrees of the supernatural are not utilitarian." The European, even when Roman Catholic, "frets under the priestly domination, and passes laws like the law of divorce, which are direct denials of the claim of the caste to divine authority." On the other hand, the single Asiatic tribe (the Jews) which does not live in Asia thinks so little of mere individual preferences that it "has borne for seventeen centuries, under horrible persecution, often involving death by torture, the burden of an inconvenient and hampering law, because its members hold it to be divine." The same willing subservience to authority and tradition extends also into the temporal realm, where the Asiatic is governed by an absolute will, and has no thirst, like his European brother, for popular government. Mr. Townsend continues:

"As a consequence, throughout history the Asiatic, tho frequently exempted from military pressure, as, for example, the Chinese have been for ages, invariably sets up a despotism, and when, as rarely happens, the despot strikes him down, bows to the decree as we bow to the sentence of a surgeon who prescribes a painful operation. We do not quarrel with Providence because we are ill or liable to immediate death, nor does the Asiatic under oppression or unjust sentence quarrel with God's representative on earth. And lastly, the Asiatic, believing, as he invariably does, that his social system is divine, is content with it, clings to it, and resents interference with it with a passion that leads to bloodshed whenever bloodshed is possible. . . . . .

"But I shall be told that the spread of Christianity, which is inevitable, will extinguish, probably very speedily, the separateness of Asia, and with it all its consequences. Will it? Let us look at that belief a little closely, and without preconceived ideas. I do not find in history that a common Christianity in any degree removes hatreds of race or nationality, or prevents continuous outbreaks of bitter hostility; but we may let that pass. What is the real ground for believing that Asia will accept Christianity? Certainly there is no historic ground. No Asiatic nation of any importance can be said to have accepted it in the last seventeen hundred years. The Asiatic race which knows the creed best, and has had the strongest reasons for accepting it, reasons which prevailed with the Germans and the Slavs when pagan, still rejects it with a certain silent but very perceptible scorn. What has changed in Asia that the future should be so unlike the past? There are more teachers, no doubt, but there are not one tenth or one hundredth so many as have endeavored through the ages in vain to convert the Jews. It is said that Christ gave an order to His disciples to teach all nations; that is true, and I for one believe the order to be binding, and that the Christian church which sends out no missionaries is a dead church; but where in the record has Christ promised to those missionaries universal success? Is it not at least possible that the missionaries carry in their hands the offer of eternal life, which a few accept, while the rest 'perish everlastingly,' that is, die like the flowers or the dumb creatures of God? This much, at least, is certain, that for eighteen hundred years it has been no part of the policy of heaven—I write with reverence, tho I use non-religious terminology—to convert Asiatics *en masse*, and there is no proof that this absence of divine assistance to the teachers may not continue for an equal period in the future. The truth is that the Asiatics, like the Jews, dislike Christianity, see in it an ideal they do not love, a promise they do not desire, and a pulverizing force which must shatter their civilizations. Eternal consciousness! That to the majority of Asiatics is not a promise but a threat. The wish to be rid of consciousness, either by annihilation or by absorption in the divine, is the strongest impulse they can feel. Tho Asiatic in origin, Christianity is the least Asiatic of the creeds. Its acceptance would revolutionize the position of woman, which is the same throughout Asia, would profoundly modify all social life, and would place by the side of the spiritual dogma 'Thou shalt love the Lord thy God,' which every Asiatic accepts in theory, the far-reaching ethical dogma, 'and thy neighbor as thyself,' which he regards as an intolerable burden. I doubt, too, as I once before said in this review, whether the beauty of the character of Christ appeals to the brown races as it does to the white, whether they feel His self-suppression for others, as Clovis and his warriors felt it, as something altogether more beautiful and ideal than their own range of conception. However that may be, it is clear that while the Asiatic can be wooed to a change of creed, as witness the success of both Buddhism and Mohammedanism, whose teachings are radically opposed to each other, they have not been and are not equally moved to embrace Christianity. If they ever take to it, it will be from some internal and self-generated movement of thought, and not from any influence of Europe."

PROTESTANTISM IN THE PHILIPPINES.

RECENT reports from Manila indicate that a Protestant movement of some force—how great, it is as yet too early to estimate—is beginning to manifest itself throughout the island of Luzon. Among the leaders of the new federal party—which is rapidly growing, and whose aim is a recognition of American authority in conjunction with certain concessions upon both sides—some half-dozen men are reported to be converts to Protestant principles, chief among them the well-known Buencamino. Roman Catholic authorities, however, apparently do not thus far view the movement with any considerable apprehension, so far at any rate as it is reflected in the Roman Catholic press, which has largely ignored the subject. *The Catholic Mirror* (Baltimore, February 16), one of the few Roman Catholic papers which have touched on the topic, says:

"There is little cause for fear that the movement started by Buencamino in Manila will have serious effect upon the faith of the natives. Indeed, the movement, if the spasm or excitement which caused the name of the reputed leader to get into the cable despatches—a poor sort of notoriety—can be so dignified, will scarcely have the political effect for which it is obviously intended. . . . The movement of which he is the originator in the Philippines, and about which they seem to have become very enthusiastic, is politico-religious at best, and while the purity of motive of those concerned in it is thus under a cloud, the ministers who are so eager to enter the field will do well to abstain for the sake of the praiseworthy object they wish to advance, the conversion of the natives from the 'darkness of Romanism' to 'the pure and undefiled light of evangelical Protestantism.' . . . Past experience corroborates the assertion—which reasoning from sane principles alone justifies—that those who adopt a creed from political motives will never be good examplars of the faith. It is evident to us that Buencamino and his followers—who, however, represent but a small fractional part of the population of the islands—assume the American nation to be Protestant. It will be well for missionaries of the denominations to avoid confirming this erroneous impression; and motives of patriotism, no less than regard for truth, should deter them from actions which might serve to convince the Filipinos that Protestantism is the creed of the United States."

A Protestant view of the mission work now being established in the Philippines by various denominations is given by *The Outlook* (February 9):

"At Manila the Young Men's Christian Association has estab-

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lished comfortable quarters, and has instituted a series of evangelistic services which have been of benefit among our soldiers. The United States army chaplains come into close contact with the men; this is true especially of hospital work; but from all accounts, the chaplains in our army are too few in number. The Brotherhood of St. Andrew [Prot. Episc.] and the Society of Christian Endeavor have shown marked energy in establishing meetings, and regular church services are held by Episcopalians, Presbyterians, and Methodists. The work at the last named was started by four Methodist army chaplains, who, however, attempted nothing denominational. At the close of 1898 Mr. Krautch arrived at Manila, and the following March came Bishop Thoburn of India. This prelate and Mr. Krautch rented the Teatro Filipino, and Bishop Thoburn began services there; they were the first distinctly Methodist services held in Manila. Their beneficial effect has been noted far and wide. *El Comercio*, one of the Manila newspapers, announced the first service, but in the next issue a letter was printed from the head of the Jesuits taking the editor to task for noticing any Protestant endeavors. This acted as an excellent advertisement among the Filipinos, and led to the beginning of Spanish services. In August, 1899, Nicholas Zamora, a native Filipino (whose work has already been noted in *The Outlook*), began to preach, and has preached ever since, being ordained to the ministry about a year ago. As soon as possible the Methodists secured a building in which they established a Soldiers' Institute. This endeavor has been of great good, whether one considers its physical benefit from baths and gymnasium, or its mental benefit from the reading-rooms, to which many magazines and newspapers were donated, or the religious stimulus from the meetings, at which there has been a large and regular attendance from the volunteer regiments. It was at this institute that steps were taken for the first celebration of Memorial Day in the Philippine Islands; between three and four thousand people attended the subsequent services at Battery Knoll Cemetery. The first Fourth-of-July celebration was also held in the Soldiers' Institute. Last August Bishop Warne [Warren?] reached Manila to take episcopal charge of the islands. An American writes that he found at Malabai, three miles from Manila, sixty women and one hundred and fifty men present at a Protestant meeting which was being held in the Roman Catholic parish church."

THE POPE'S ENCYCLICAL ON SOCIALISM.

FOR several reasons the Pope's late encyclical upon Socialism and Christian democracy is regarded as a more than ordinarily important papal document. It is upon a subject that is becoming yearly of more serious import to the church as well as the state; and it is believed by many to be probably Leo's last word to the world, for it is currently reported that the Pontiff does not expect that he will outlive the present year. The following text is from a translation furnished to the New York *Journal* by the Rev. Henry Wynne, S.J., of St. Francis Xavier's College, New York. Like all encyclicals, it is addressed primarily to the patriarchs, metropolitans, archbishops, and bishops of the Roman Catholic Church throughout the world. After referring to his previous encyclicals on "the errors of Socialism," of December 28, 1878, and of May 15, 1891, the Pope says:

"What does social democracy mean? What Christian democracy means there can be no doubt. But social democracy is so freely and recklessly interpreted that many come to the dangerous opinion that as there is nothing beyond bodily health and riches, human happiness consists in seeking and enjoying these; hence they would attribute all authority to the people, level away all civic distinctions, and establish an equality of fortune. Hence all right of property must be done away with, and all that individuals possess must be regarded as common property. But Christian democracy, as taught by Christianity, based, as it is, on the principle of divine faith, and studying the advantage of all, seeks to perfect human souls for everlasting joys, and therefore solemnly insists on the right of acquiring and of possessing and maintaining a proper distinction of degrees in every well-constituted society, and of impressing upon human society the stamp and character which God has given to it. . . . . .

"I have mentioned the duties of virtue and religion, tho some whose opinion prevails with the masses think the social question to be purely an economic one, when, on the contrary, it is most surely, above all others, a moral and religious one, and therefore dependent on the moral law and the tribunal of religion. The tendency of Catholics to work for the masses is all the more praiseworthy, because it is manifested in the same sphere in which steadily and successfully, under the benign influence of the church, the zealous enterprise of charity strives to accommodate itself to the times. The law of charity, reinforcing the law of justice, sees to it that each one gets his own and that no one is cut off from his right. Let it be clear, therefore, that the zeal of Catholics for relieving and elevating the people is in strict accordance with the spirit of the church and with her timeworn example.

"What means may be adopted for this Christian movement will not matter so much if the principle laid down by us be observed. But what matters most of all in an affair of such vast importance is that Catholics should act with one mind and will and with one effort, and what is quite as important is that their action should multiply itself by every human and worldly resource and go on increasing and expanding. Those especially are exhorted to take part in this movement whose station, means, mental and moral endowments give them some influence in the commonwealth. If these be wanting, scarce anything can be done that will avail for advancing the condition of the people; while, on the other hand, this advancement is all the more sure and speedy when a number of leading citizens combine together for it. We would have them consider that they are not free to mind or to neglect the lot of the poor, but that they are bound to this by their very duty, that no man dwells in a community for his own benefit simply, but for the good of all; so that what some can not contribute to the common weal others who can should contribute abundantly, and the extent of the obligation in this matter is to be measured by the abundance of their possessions, for which they must make a strict account to God, the Giver. Let them take heed also of the plague of evils which, if no remedy be applied, must some day result in the destruction of all classes in society; so that he who neglects the cause of an afflicted people is breeding trouble for himself and for the state. We would also counsel seriously that whatever individuals or societies may undertake for this purpose be done under the authority of the bishops, and let them not be deceived by any impulse of charity which might lead them to disregard obedience, as nothing either useful for the people or pleasing to God could come of it. God is always pleased with him whose views are submissive to the authorities of the church and who hears their voice and who is always ready to undertake arduous tasks with their sanction. It will help very much to the end we have in view if men show by their lives examples of virtue which will prove that they despise idleness and the pleasures of wealth, and that they devote it to the good of others. Such examples are powerful to excite in the people a spirit of self-help and have a greater force when they appear in the lives of leading citizens.

"We exhort you, my venerable brethren, in your prudence and zeal, to consult among yourselves according to the need of the people and places where you are, and let your authority avail to moderate, repress, and resist, so that the vigor of holy discipline be not relaxed under any pretext whatever. Let the proper distinction of degrees which Christ ordained for His church appear so clearly in the united and progressive work of all Catholics, and let tranquillity of order and true prosperity flourish, especially among the people, under the guidance and teaching of the church whose most holy mission it is to keep Christians in mind of their duty, to unite rich and poor in brotherly love, and to support and strengthen souls in adversity."

Roman Catholic comment is represented by the following from *The Ave Maria* (February 23):

"The economists, of course, have always considered religion a useful conservative force and a powerful ally, but there was need of just such a forcible declaration as the Father of the Faithful has made. . . . There are, of course, forms of so-called 'socialism' that do not conflict with Catholic morals; but the question

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is a much-muddled one, and the Holy Father's letter will help to clarify it."

Comment by the Protestant press is largely commendatory. The Boston *Congregationalist* says:

"The encyclical, like others of the Pope's on the social question, reveals his breadth of information and sympathy and his conservatively progressive spirit, it being a new phenomenon in the history of the papacy to see the word 'democracy' so boldly championed. However, it is a dangerous word for the Pope to put in the minds of his followers. Carried to its logical conclusion, it undermines the Roman Church, the least democratic of institutions."

A curious feature of the case is that many secular papers which, like the Rochester *Post and Express* and the New York *Press*, ordinarily never have a good word for Socialism, find their Protestant antipathy to the Pope stronger than their capitalistic sympathies. *The Press* (February 17), for instance, says of Leo XIII.:

"He confuses certain issues which are clear to all trained students of economic problems. We are not advocating socialism as a panacea for industrial ills. But to group all classes of socialists and all schools of socialistic thought under the general summary of 'wicked' and 'demagogical' pleas is to misread the significance of current movements. The burden of Pope Leo's animadversions might well apply to anarchism and to certain openly revolutionary projects of a branch of the socialistic propaganda. All good men will applaud his utterances here. Yet, apparently, His Holiness does scant justice to the very many distinguished and scholarly men like Bishop Ketteler and Canon Moufang [both Roman Catholics], like Maurice, Kingsley [both clergymen of the Church of England], Ruskin, Morris, and others, whose study of the scheme of socialism upon its ethical side would seem to be far deeper than that of the Pope, however untenable the relief measures proposed."

The Socialistic press naturally does not like many of the Pope's words. *The Worker's Call* (Chicago, February 9) says:

"Like every other reactionary document that has ever appeared, the encyclical carefully 'defines' what it intends to demolish, and its definition of socialism is purposely contrived to render the demolition easy. The object of attack is described as something 'which concerns itself solely with material possessions' and which is 'always seeking to establish perfect equality and a common holding of goods.' Now, whatever this thing may be—that is, if it has any real existence—it is certainly not socialism, and the warning given to good Catholics to avoid it is, to say the least superfluous. Such a bogey as this has no existence; socialism does not concern itself solely with material possessions. Such a definition would fit capitalism with infinitely more truth. Socialism deals with material possessions as a means to an end—capitalism makes them the end.

"Socialism does not seek to establish equality, in the sense that the readers of the encyclical are left purposely to infer. It cares nothing for equality in material possessions, and recognizes to the full the mental and physical inequalities of individuals. What it does insist upon, however, is equality of opportunity, the right of the producer to produce and enjoy the full product, be that product great or small, and this the Socialists will have in spite of every so-called 'religious' institution on the face of the earth. Socialism cares nothing for holding 'goods' in common. It declares that the machinery for the production of these 'goods' shall be collectively owned by those who collectively operate them—which is an entirely different matter.

"What, then, has the encyclical to offer? Schemes for the 'amelioration of the lot of the working classes.' Why should the lot of the working classes require 'amelioration' unless robbery is being committed upon them? Does not their labor produce all wealth? Why, then, should they not have it? But these 'amelioration' schemes are now in full blast under the direction of the robber class, and for no other reason than that the system of robbery may be preserved.

"'Almsgiving,' 'charity'—never a word of 'justice.' 'Charity does not degrade,' says the encyclical. No, it only transforms men and women into liars, crawlers, and hypocrites who 'concern themselves solely with material possessions' which are modestly limited to a crust of bread, a rag of clothing, and a filthy hovel—but it does not 'degrade.' 'Justice' will breed men—'charity' can only produce slaves who will be 'respectful to their masters,' as the encyclical says."

IS ROMAN CATHOLIC SCHOLARSHIP NECESSARILY INFERIOR?

IN THE LITERARY DIGEST of December 22 (page 777) we quoted from an article by Prof. George H. Schodde asserting that the spirit of the Roman Catholic Church is not favorable to the development of the highest scholarship. The writer based his opinion upon an examination of Roman Catholic and Protestant scholarship in Germany, where education in all branches has reached its highest development. In *The Messenger of the Sacred Heart* (New York, February), a Jesuit priest, the Rev. Benedict Guldner, replies to Professor Schodde's article, at the same time apparently holding THE LITERARY DIGEST responsible for the views expressed by Mr. Schodde. His main contention is that the Roman Catholics of Germany have not had fair opportunities. He writes:

"Up to the end of the eighteenth century the Catholics had their own universities, and these were equal, if not in many cases superior, to their Protestant sisters. Then came the French revolution, the Napoleonic wars, the break-up of the German empire, the iniquitous secularization of the vast territories of the church in Germany which were absorbed by the state; and the Catholics of the countries that now constitute the German empire with the exception of Bavaria, all found themselves under Protestant rulers. Even Bavaria had for its ruler from 1848, Max II., who at one time was on the point of turning Protestant, but was dissuaded by a Protestant adviser, and after his death he was succeeded by his son, Louis II., who died by his own hand, a madman, having allowed his minister Lutz, an apostate Catholic, to carry on a bitter warfare against the church.

"The destruction of the Catholic universities, carrying with it the loss of endowments and of scholarships for indigent students, the simultaneous disappearance of the schools of the religious orders with the calm leisure so conducive to science, struck a deadly blow at Catholic science and learning. The spoils fell into the hands of Protestant governments, and the Catholics experienced the feelings of a conquered people."

Under these circumstances, is it astonishing, asks Father Guldner, that Roman Catholics could not at once adjust themselves to the changed conditions and did not at once flock to the universities where they were made to feel that they were unwelcome? Yet it was impossible for them to keep permanently aloof, and they have later attended the universities in great numbers. The writer denies, however, that Roman Catholics even yet have a fair chance to become university professors, or that, as Professor Schodde claims, "admittance to membership in a university faculty is secured solely and alone through scientific competence and scholarly attainments." He instances many savants of high attainments, some of whom, like Theodore Schwann, author of the cell theory, attained world-wide renown, who were compelled, he says, by Protestant prejudice to resign their chairs or were overlooked by the Government instead of being promoted. This system of "overlooking" has, he adds, been reduced to a fine art by the German Government. Baron von Hertling, for instance, a leader of the Center Party and one of the most distinguished savants in Germany, was for ten years kept in the position of a privat-docent (the lowest academic rank, somewhat similar to our "tutors"). He continues:

"All the world has heard of Johannes Janssen, the creator of a new method of studying and writing history, the founder of a school of historians, and a German of Germans. Was he ever invited to accept a chair in a German university? Probably he was not 'competent.' The fact is that he never rose higher than to the position of instructor in history to the boys of the Gymnasium of Frankfort; and his famous pupil, the continuator of his

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great work, Ludwig Pastor, like Janssen himself a son of the Rhineland, had to seek a university position in far-away Innsbruck, at the foot of the Alps. We could mention other names. We could mention the names of more than two-score German Jesuits who would be an ornament of any university in the Fatherland, not only in the sacred but also in the secular sciences, but they are banished from the empire, and not only they themselves, but also those that have studied under them, are excluded by law, at least in the kingdom of Prussia, from holding university professorships. But enough has been said, we think, on a subject which, in Germany, is quite notorious. Our critic, then, has not enumerated all the factors controlling university opportunities, and he has not given the true explanation 'of the relative inferiority of the scholarship of the Catholic Church.' Over the gates of the university the bright and ambitious young Catholic reads these words: 'No Ultramontane need apply!' In presence of such unjust and humiliating ostracism, he would be cast in heroic mold who, while remaining a stanch Catholic, would undertake to fit himself for a university career. It is all very well to talk of 'perfect "Lehrfreiheit," the most precious possession of the university,' but you must first secure your chair before you can exercise this 'freedom of teaching.' To sneer, under such circumstances, at the relative inferiority of the Catholics is very much like throttling or gagging a man and then upbraiding him for not having delivered a speech."

THE ENCYCLICALS OF THE ENGLISH BISHOPS.

THE past month has been a month of encyclicals. Besides the Pope's important pronouncement upon Socialism, closely following his encyclical on the Redeemer, the Roman Catholic bishops of England and the whole hierarchy of the Established Church have put forth circular letters to their several flocks upon questions which are agitating religious people in England. The encyclical of Cardinal Vaughan and the Roman bishops does not deal with such burning issues as does the Anglican circular, and has therefore attracted less attention. It is directed against "Liberal Catholicism," or the attitude represented by the late Professor Mivart, which appears to be gaining enough headway in the Roman Catholic communion in England to cause the Roman prelates some anxiety. The encyclical points out the dangers of free speculation on doctrines already defined by the church, and urges Roman Catholics to think only in harmony with "the mind of the church."

Within certain safe and clearly marked bounds, it says, there is sufficient liberty for all Roman Catholics. It also cautions priests against receiving Protestant converts into the church unless the latter evince unmistakable acceptance of the church as an infallible authority on all matters of faith and morals. Roman Catholic papers receive the letter as timely in view of recent developments. The Anglican *Church Review*, too, thinks that Cardinal Vaughan and his "schismatic hierarchy of anti-bishops" did "excellently well in their recent pastoral," and that their words could be read with profit by all Catholics, whether Roman or Anglican. Other journals allude to the letter as a cry of alarm, and assert that it exhibits a hopeless immobility on the part of the Roman Catholic Church before modern progress.

The Church of England, also, continues to have her family quarrels. The "ritual crisis," quiescent since the Fulham Conference, has again been rendered somewhat acute by the encyclical letter, signed by the archbishops of Canterbury and York and the whole bench of bishops except Dr. Creighton, the late Bishop of London, and by two less well-known prelates. The bishops, for what is perhaps the fiftieth time, state what they regard as their rights to the obedience of the clergy in certain disputed questions of ritual. The encyclical runs in part:

"Circumstances have given special prominence to certain points in the present condition of our church which cause very grave anxiety to those to whom, by God's appointment, the government of it is entrusted. We inherit the form of government which has come down to us from apostolic times. The duty of guiding the church is entrusted to the bishops, and we can not escape the responsibility. All antiquity is united in teaching that this burden is laid upon them, and if any doctrine can be called Catholic it is that the bishops have a right to call on all clergy to follow the godly admonitions and submit themselves to the godly judgments of those who are set over them in the Lord. Those who refuse such obedience are practically setting up a form of government which is distinctly not episcopal, and they can not claim that they are guided by Catholic principles or treading in Catholic paths. In matters of ritual, the regulation of which is expressly committed to the bishop by the Book of Common Prayer, the refusal of a clergyman to obey the solemn admonition of his bishop is a grave offense, still more grave when his refusal sets aside the judgment of the bishops as a body. We, therefore, put before you that we as a body uphold the duty of submitting to the decisions of the archbishops, lately given on questions referred to them, in accordance with the direction in the Book of Common Prayer. We acknowledge thankfully the very general recognition of this duty which has been conscientiously given by the clergy at large. But this has unfortunately not been universal. Brethren, you are well aware of the mischief that must necessarily follow on disregard of the essential principles of all true government.

"The great work which our Lord has committed to the whole church, and especially to our own branch of it, the preaching of the Gospel to the world, demands all our energy, and is seriously imperiled if we can not give to it our united force. We entreat you to use all your influence to persuade those—we are thankful to know that they are few in number—who are regardless of our authority, to return to that obedience which alone can expect the blessing of God."

The Christian Commonwealth (January 24), an organ of English Free-churchmen, comments as follows:

"Only occasionally do the English prelates unite to issue a manifesto for the special benefit of their clergy. Their new appeal is a dignified and serious document, simply calling attention to the duty of obedience to themselves as ecclesiastical superiors. Altho it will not lower the bishops in public esteem on account of its proper tone, it will unfortunately be unlikely to command the implicit allegiance which is insisted on. For there is no known method that can be resorted to of enforcing the assent of recalcitrant clericals to any authority so long as the church is not self-governing. . . . Even if the clergy all round conform to the demand addressed to them to respect the Canterbury decision respecting lights and incense, we must not hope that any lasting peace will be enjoyed."

The London *Church Review* (High Church) criticizes the bishops' claim that the recent opinions of the Metropolitans on incense and moving lights were "judgments," or in any proper sense authoritative, and gives the following very clear indication of the spirit of Anglican Catholics in disputes of this sort:

"We are afraid we must say that their lordships the bishops of the provinces of Canterbury and York, in issuing their joint letter, have done another very unwise thing. It is very wonderful that they can not lay to heart the sage counsel of Gamaliel to his colleagues: 'If this thing be of men, it will come to naught; but if it be of God, ye can not overthrow it.' If, instead of looking at one or two details of ceremonial, they would seriously set themselves to inquire the real meaning and gist of the Catholic movement, they would perceive that they can no more stop that movement by prohibiting those details than Mrs. Partington could sop up the Atlantic with her mop. But the bishops do not understand in the least that the Catholic movement is the flowing of an irresistible tide induced by the action of spiritual forces that can not be resisted. . . . . .

"It is most difficult to imagine that their lordships can suppose that it can have the smallest effect. Is it likely that men like Mr. Wilson or Mr. Ommanney, who have thoroughly counted the cost, who know far better than the bishops the principles on which they are acting and for which they are contending—is it likely they will be influenced by such a document as this, or by appeals from their Protestant brother clergy? To suppose so is to suppose them to be either wholly wanting in intelligence or in the faintest sense of responsibility. To suppose this is to insult clergy who have a claim to their lordship's respect and admiration."

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FOREIGN TOPICS.

CANADIAN FEAR OF AMERICAN "RAILROAD KINGS."

BETWEEN actual domination by the Canadian Pacific Railroad and threatened invasion of Canada by the railway kings of the United States, the papers of the Dominion are having a hard time.

The first count against the Canadian Pacific is its attempt to evade the provision of its charter by which, as soon as it earns ten per cent. on the capital invested, "the Government shall have the right to regulate its passenger and freight rates." We quote from *Events* (Ottawa) on this point:

"This seems to be a very fair arrangement and a sufficient check on the company. Considering the great risk taken by the company in investing in the road at a time when fully half our public men declared it would not earn enough to buy grease for its axles, a limit of ten per cent. was not too wide a margin to allow on so great a risk. No one would seriously object to the company clearing ten per cent. on its actual capital; but the company is not willing to be bound by that clause, and it gets over it by claiming that the $130,000,000 of cash or lands or other valuable concessions which it secured as a present from the people should be counted as a part of the capital on which the ten per cent. has to be earned before its rates are interfered with. In other words the C. P. R. wants the people of Canada to pay interest on the enormous subsidy they have given the railway. Imagine a friend presenting you with a fortune and then your demanding that he pay you interest on it for all time, and you have a case exactly like that of the C. P. R. The company is not satisfied to get interest on its own investments, but it wants to draw interest on the investment of the Canadian people as well."

The second count is, that, by reserving from settlement the immense land grants made to it by the Canadian Government, the company has worked great injury to the entire country, but chiefly to the farming element. As these grants are exempt from taxation, the railroad can afford to let them remain idle and unimproved. Says *The Daily Tribune* (Winnipeg):

"It [the reservation policy] keeps out of cultivation for years immense tracts of land, and when this land is finally bought, the settler has to pay to the railway company capital that, if put into his farm, would make his annual output much larger—settlers' operations during their first five or ten years being often much restricted for want of that very capital. Then, in turn, the restriction on the growth of railway traffic due to land being held vacant, or being brought under cultivation slowly on account of lack of capital on the part of the occupier, means higher freight rates and more burdensome municipal taxes."

The vast consolidation of railroad interests in the United States which has been brought about during the past few months (see THE LITERARY DIGEST for January 19) has caused no little apprehension among Canadians, involving, as it does, in the opinion of railroad authorities, the ultimate acquirement and control of the Canadian Pacific and the Grand Trunk railroads. It is rumored in Canada that the American "railroad kings," meaning, specifically, J. Pierpont Morgan and J. J. Hill, are already quietly buying up, in New York, London, Montreal, and on the Paris, Berlin and other European exchanges, the stock of these railroads, in order to control their policy. Representative Maclean, of the Canadian House of Commons, recently made an impassioned speech in Parliament pointing out the danger of "Yankee capitalism." This danger, he declared, is a real one, and he sees but one remedy: the Canadian Government must obtain control of a majority of the stock of these roads, just as Lord Beaconsfield obtained possession of the majority of the shares of the Suez Canal, in order to prevent control from falling into hostile hands. President and General Manager Shaughnessy, of the Canadian Pacific road, in a recent newspaper interview, confirmed the fears of Mr. Maclean, and advocated as a remedy a "gradual policy of government control." The Dominion should, he declared, begin by buying out the Canadian Pacific and Grand Trunk lines. *The Globe* (Toronto) points out that while "the danger lies in the absence of any defense against discriminations injurious to Canada, whether by foreigners or selfish native cliques, the defect should be remedied, as far as possible, by the creation of machinery for controlling services and regulating rates." It does not advocate the Government's buying out the roads. The proximity of the Hill system, the Great Northern, to the Canadian boundary, and the persistent attempts of this railroad to enter British Columbia for the purpose, as is supposed, of tapping the coal-fields there controlled by Mr. Hill, is regarded by the Canadian journals as a constant menace to the Dominion. *The Gazette* (St. John, N. B.) fears that the "Yankee syndicate" may finally succeed in getting a charter to enter British Columbia. It says:

"Perhaps the best way to meet the combination is by the construction of a government line of railway from Montreal to Parry Sound and another from Montreal to the Detroit River. This would prevent railroad combinations from charging excessive rates of freight in the most populous sections of Canada, and would furnish means of transportation independent of company railroads to the great West. *The Gazette* is strongly in favor of fast transcontinental railroads owned and operated by the Government of Canada."

The French journals of the Dominion regard the danger of American domination as very serious. Says the *Patrie* (Montreal):

"The situation in not yet desperate. But it is very grave. The agitation should open the eyes of those who refuse to see. It certainly demands serious attention from all who fully appreciate the necessity of protecting our great national interests."

ARE ENGLAND AND GERMANY IN ALLIANCE?

WHILE British newspapers comment favorably and even cordially on the German Kaiser's presence at the funeral of Queen Victoria, and regard his visit to England as "the natural action of a warm-hearted, chivalrous grandson on the death of his respected grandmother" (to quote the London *Times*), the journals of the Fatherland, for the most part, touch the political chord in their comment on the same event, and in general repudiate the idea that Anglo-German relations have been much benefited thereby. The appreciative tone of the British press is well represented by the statement of *The Times*, that the first impression of real liking and respect made by the Kaiser "has been deepened day by day by the tact, the unselfish thoughtfulness for others, the noble dignity, and, above all, by the manly simplicity of his bearing." We knew already, says *The Standard* (London), in the same vein, "that the Emperor was a prince of extraordinary ability, of exceptional capacity, and of masculine

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—*Courrier Français, Paris.*

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energy of character. To all these high gifts we have now seen that he unites a nobility of temper and a warmth of feeling which are equally rare and no less attractive. There is no foreign ruler who has done more to earn our respectful gratitude, or to whom we can offer our acknowledgments with more sincerity."

"Good-by, sir, and God bless you," is the farewell word of *The St. James's Gazette* (London), which adds: "You take with you the earnest good will and affection of every man and woman in this country."

THE KAISER'S HELMET.

KRUGER: "I thought there was an eagle on that hat." —*Le Rire, Paris.*

The appointment of Emperor William as a field-marshal in the British army, the investiture of the German crown prince with the Order of the Garter, and the appointment of King Edward to succeed Queen Victoria as chief of the First Dragoon Regiment of the Prussian Imperial Guard, have been the subject of extended comment. British journals refer approvingly to King Edward's closing remarks in his address to the crown prince. He hoped, he said, that his conferring the most prized of English orders "will yet further cement and strengthen the good feeling which exists between the two countries, and that we may go forward hand-in-hand, with the high object of insuring peace and promoting the advance of civilization."

There is no need to speak of alliances, says *The Standard*, no excuse for boasting of arrangements which might give offense to other powers; "but we are, at least, entitled to assume that the relations of mutual regard will endure between the English and the German sovereigns."

The Guardian (Manchester) hopes that the new tie "will lead men in both countries to dwell more on the essential identity of purpose which animates the two great Teutonic powers, and less on accidental differences of opinion and passing conflicts of interests." The Dutch in South Africa, says *The Daily Post* (Liverpool) "must now perceive more clearly than ever that any hope of German intervention, founded upon either the Kaiser's sympathies or policy, must be abandoned." *The Daily News* (London), however, points out that it would be "entirely to misconstrue the King's gracious phrases if we took them as implying any kind of formal alliance."

German newspaper comment brings out prominently two facts: the still strong anti-English feeling in Germany, arising principally from German sympathy with the Boers, and uncertainty as to how an Anglo-German *rapprochement* would affect the relations of Berlin to St. Petersburg. Those of the Berlin journals which are more or less officially inspired speak approvingly of the Kaiser's visit and its results. The Emperor's appointment, says the *Boersen Gazette*, "is a fresh stage on the road which is leading Germany into England's arms, which have long been opened to her." The journey undoubtedly possesses political significance, declares the *National Zeitung*, but it warns the leaders of German policy that "the German frontier marches with both Russia and France." The Berlin correspondent of *The Daily News* (London) says that a number of Berlin journals have received "hundreds of letters," asking the editors to "stop filling the papers with these things"—accounts of the death of the Queen. "It isn't our Queen," say the writers; "we want to read about the Boers." The pro-Boer attitude of the German press is represented by the opinion of the *Kreuz-Zeitung* (Berlin), which says: "We are not called upon to police the world morally; but if England does not recognize the independence of the two republics, in however limited a degree, we would rejoice to see any combination bringing about such a solution. England is now morally isolated, in spite of sympathetic funeral demonstrations." "So long as the godless and unjust Boer war continues," says the *Neueste Nachrichten* (Berlin), "the wall of division remains between German and British public opinion, a wall which England alone can remove."

The *Vossische Zeitung* (Berlin) says that, altho the German Emperor has become a British field-marshal, he will pursue none but a German policy and will serve German interests and no other. "An offensive and defensive alliance between the two empires," it says, "continues to belong to the realms of the imagination. There is no occasion for any such alliance. Neither Germans nor Englishmen desire it. Each state has too many interests which are peculiar to itself and which can not and will not be espoused by the other. But their conflicting interests are not of a character to prevent Germany and England from maintaining the most harmonious relations." There are, nevertheless, some people in Germany who regard the Kaiser's apparent friendliness to England as misleading. In Thiel's pamphlet "Rache für Transvaal," it is asserted that the English have carefully avoided for years everything that could make the Germans like them, and that their treatment of the Kaiser personally has been such that every man of spirit must resent it. The writer adds:

"To deceive England, to lull her suspicions, is at present the duty of the imperial Government. Those who are too German in their honesty and simplicity to realize this should attend to their cabbage-growing, for God has not given them wisdom enough to understand matters of state. The present German Government fulfils the same duty with regard to the fleet which the Prussian Government fulfilled before 1866 with regard to the army. Army reform was then directed against Austria, and time was needed to carry it through. The increase of the fleet today is directed against England."

THE HERO OF THE SOUTH AFRICAN WAR.

Lord Roberts receives a deputation bringing him his nomination as an honorary member of the "Association of Assassin-Incendiaries." —*Wahre Jacob, Stuttgart.*

It was the fundamental maxim of Bismarck's diplomacy to avoid any breach with Russia. This has been generally interpreted in Berlin as precluding any Anglo-German *entente cordiale*, on the assumption that England and Russia are, of necessity, mutually antagonistic. The *Neueste Nachrichten* (Berlin)—semi-official and, generally, very anti-English—elaborates this point. It says, in part:

"In complete contradiction to the experience of the past two

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or three decades, certain politicians still adhere to the view that the opposition of English and Russian interests is always operative, and that, therefore, every approach made by Germany either toward Russia or England is equivalent to an unfriendly attitude toward the other power. This premise, which has not been in accord with the facts for a long time, leads to the false inference that German statesmanship must abstain from any close connection with England in questions of common interest, in order not to endanger German relations with Russia. How remote this is from the actual state of affairs is clearly proved by the fact that the Russian papers have repeatedly advocated friendly relations with England."

The same journal points out, in conclusion, that the significance to Germany of Russia's efforts to be on good terms with England is "clearly illustrated by a recent article in the *Viedomosti* [St. Petersburg], in which that newspaper endeavored to convince the English that all their interests are at complete variance with Germany's."

The *Sviet* (St. Petersburg) sees in the friendly intercourse between King Edward and the Kaiser an evidence of the "defensive and offensive character of the Anglo-German alliance." It is now clear, asserts this Russian journal, that "Mr. Kruger was not received in Berlin because Germany stood in need of an alliance with Great Britain in order to assume a predominating position in the Balkans, in Asia Minor, and in the far East." "We wish Germany nothing but what is to her advantage," it concludes, "yet only so long as her advantage involves no loss for us. The question whether the Anglo-German *rapprochement* threatens injury to Russia can, however, be answered only in the affirmative."

French papers, of course, take a lively interest in the drawing together of France's two rivals. The London correspondent of the *Liberté* (Paris) declares that the investiture of the crown prince with the Order of the Garter was followed by "the definitive ratification of the Anglo-German accord which was concluded last year during the short stay made by William II. in England, and of which the ratification has been delayed till now by the indiscretions of Mr. Chamberlain." It is not generally believed, however, that an actual alliance has been accomplished. Commenting on this report, the *Liberté* remarks: "William II. is and will remain England's friend so long as he has not a fleet strong enough to enable him to 'cut' her. . . . The powerful right hand of the Germanic Cæsar is of the greatest advantage to England for avoiding stumbles in her general policy. Having lost all military prestige, and being weakened by a year of fruitless and costly conflict in South Africa, she would be greatly embarrassed if she had to-morrow to face single-handed a war with a great European nation or with the United States."

The *Temps* points out that "dynastic relations have never overridden state interests." "If Edward VII.," it says, "is the very fond uncle of Emperor William II., he is, by his wife, the very well-disposed uncle of the Czar Nicholas, and the very tender uncle of the Czaritza."

The Austrian papers rejoice over the assumed alliance, as, if a fact, it would greatly increase the influence and power of the Dreibund, from which Austria undoubtedly derives more advantage than either of her partners. The *Neues Tageblatt* (Vienna) assumes the fact of an alliance, and says:

"The English have not liked alliances with continental powers, and they have found it difficult to admit any continental nation to anything approaching an equal position with their own in the dominion of the waves. But the conviction seems to have forced itself upon England that the mightiest can not stand alone, and that the best means of meeting German competition would be cooperation with an active and energetic rival."

The Daily News (London) maintains that Mr. Chamberlain is very anxious for a definite, permanent understanding with Germany, and reproaches him for pushing this idea, at the expense of "extreme discourtesy" to France. Says this paper, referring to a recent speech of the Colonial Secretary at Leicester:

"His language toward France was indecently menacing, but that is neither here nor there. To Germany he was effusive, eulogistic, almost gushing. The two nations were made to cooperate in friendly union. Their ideas, principles, and sentiments were the same. It was difficult to imagine any legitimate cause of difference between Englishmen and Germans. Mr. Chamberlain must thus be peculiarly interested in German opinion upon his war, and upon the annexation of the Dutch republics. He can not lightly set it aside. It comes, on his own showing, from a sympathetic and understanding people, prejudiced in favor of England, and singularly capable of appreciating the English point of view. To say that this opinion was unfavorable to Mr. Chamberlain's policy would be saying too little. It is vehemently, and even violently, hostile."—*Translations made for* THE LITERARY DIGEST.

LIBERALISM AT THE OPENING OF THE TWENTIETH CENTURY.

THE glory of the nineteenth century, declares M. Roland de Marès, in a review which has the editorial indorsement of the *Independance Belge* (Brussels), is the triumph of liberalism. It has sustained a constant and heroic struggle for knowledge and justice, permitted right to triumph over might, and free thought over religious fanaticism. For ancient prejudices, it has substituted the human conscience and has given supreme authority to the will of the people. It has made education accessible to practically all classes and created an emulation of intellect that has brought about so enormous an advancement of science and art that, in these one hundred years, the world has transformed itself more radically than it could possibly have done during the eighteen centuries preceding. Of the problems which face the forces of liberalism at the opening of the new era, M. de Marès says:

"The liberals of the twentieth century must overcome the last shred of resistance of reactionary old Europe; they must make all people to know that all war, of whatever kind, is hateful, and is the ruin of the conqueror even more than of the conquered; they must give profounder and more unmistakable significance to the idea of internationalism, which should dominate all our political considerations, and tend each day to hasten the glad hour of commercial liberty foretold and extolled by the Manchester School of Economists. This is the first step on that glorious road leading to the complete realization of humanity's best dream, that all men of good will, in all the earth, may work without restraint for the happiness and well-being of the human race."

In treating of the development of the United States M. de Marès shows discrimination and a judicial mind; but when he reaches the Spanish-American war he becomes a little mixed in his facts and somewhat heated in his comments. After declaring that before hostilities had broken out, the "Washington Government promised absolute independence to the Cubans and the Filipinos," he sketches the history of the war, concluding with the statement: "Spain lost all her colonies, which she had to surrender to the United States, and the latter, despite their promise of independence to the Cubans and Filipinos, at once annexed both Cuba and the Philippines." Commenting on "these facts," M. de Marès observes:

"The United States has shown an entirely new spirit, quite contrary to the precepts of the Monroe doctrine, which it invoked to excuse the war against Spain. This new spirit, like the imperialism of England, aims at colonial expansion and at opening by force of arms new avenues for American commerce, avenues which it could have entered without difficulty by peaceful means if it had remained faithful, on the other side of the Atlantic, to the principles of absolute commercial liberty. But the United States will no doubt in the future become a military power, like the great European nations."

The United States will become, he continues, a second England, "which gave to the era such a splendid example of liberalism, and then destroyed all the moral grandeur of her work for civilization by her scandalous course in South Africa."—*Translations made for* THE LITERARY DIGEST.

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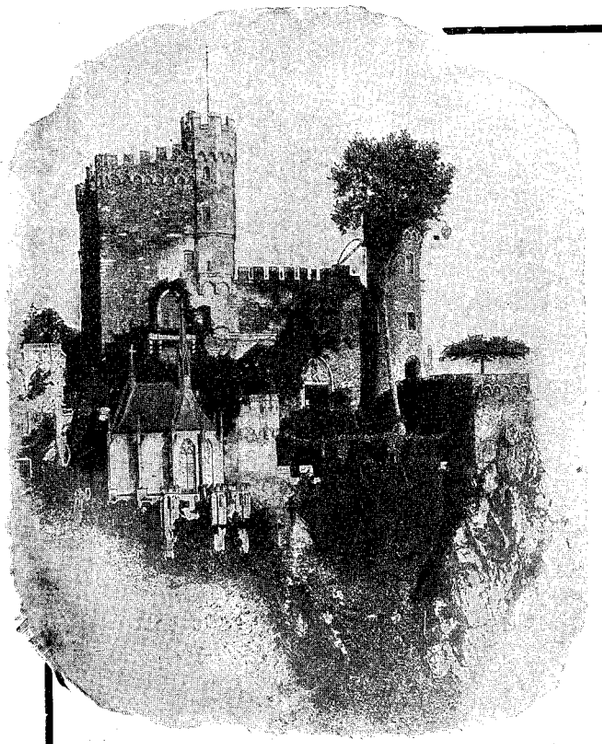

Literary Digest Party European Tour 1901

The request for another personally conducted European Party to be organized exclusively from among the readers and friends of the LITERARY DIGEST has come from several directions. As announced on this page last week, such a party is now being organized. A splendid tour is announced (see last week's announcement). The party is limited to LITERARY DIGEST readers and their friends. The utmost congeniality is thus assured. Hundreds of the readers of this paper who wished to join the party which went last year were prevented from doing so by business engagements, illness, etc. The present opportunity is one which will compensate for the disappointment then experienced. Sign and send us the inquiry blank below, and receive full particulars and descriptive matter.

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This Same Tour was Taken Last Summer by a Party of 115 Persons Read What Members of That Party Say of Their Experience:

MR. GEORGE ALLEN, of Philadelphia, who has crossed the Atlantic thirty times, and who, **with eight members of his family and friends,** accompanied the party of 115 persons last year on the same tour as announced above, says: "I look back upon the trip with the greatest of pleasure, and when I think how carefully and minutely every little detail was carried out, from our start at the Reading Terminal Station until we returned to New York, the handling of the baggage, the conveyances between trains, the leaving of the hotels for the different stations, the carriages reserved for our party on crowded trains, all was done with tact and precision, and without any care, responsibility or anxiety to any of the party, and this to an ordinary traveler is a joy and delight. It has been my lot to cross the Atlantic Ocean many times, but in all my experience, my trip with Henry Gaze & Sons' party was the most enjoyable, and I would like to repeat it every summer. Every member of my large family party enjoyed it heartily, and any friends of mine who should ever wish to travel abroad, I shall advise to take one of Henry Gaze & Sons' tours, for it is my opinion that we received much more than we ever expected to receive as every day brought some new pleasure and delight."

MR. LAWRENCE S. HOLT, Burlington, N. C., who had **a party of nine,** says: "I cannot let another day pass without writing you in behalf of myself and family. We all agree that the trip was most delightfully planned, and every detail of the itinerary was carried out to our entire satisfaction, and we hope that it will again be our good fortune to accompany you on another tour as charming and as well arranged."

MR. W. J. SMITH, of Hammonton, N. J., on behalf of **himself and eight other members of his family and friends,** says: "I feel it a duty as well as a pleasure to write a few lines expressing the gratification received in our European trip last Summer. The well-planned route and the carrying out of every detail was more than satisfactory, and the more I think of it, the more I appreciate the foresight in arranging the tour, and hope we shall have the pleasure of enjoying another at some future time."

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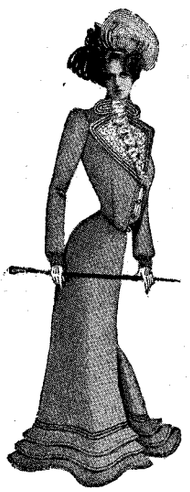

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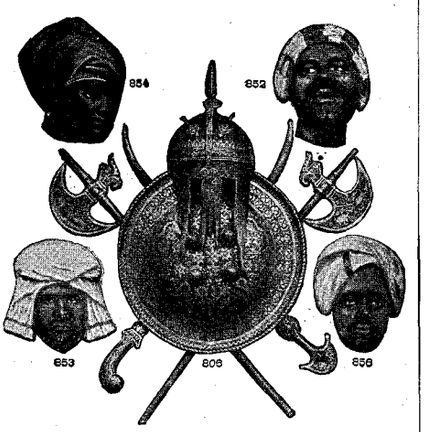

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BOOKS RECEIVED.

THE LITERARY DIGEST is in receipt of the following books:

"Heroes of the Reformation."—Huldreich Zwingli. (G. P. Putnam's Sons, $2.00.)

"The Modern American Speaker."—Edwin Du Bois Shurter, Ph.B. (Gammel Book Company.)

"Teacher's Commentary on the Gospel according to St. Matthew."—F. N. Peloubet, D.D. (Oxford University Press.)

"Peter Cooper" [Riverside Biographical Series].—R. W. Raymond. (Houghton, Mifflin & Co., $0.75.)

"Thomas Jefferson" [Riverside Biographical Series].—H. C. Merwin. (Houghton, Mifflin & Co., $0.75.)

"William Penn" [Riverside Biographical Series].—George Hodges. (Houghton, Mifflin & Co., $0.75.)

"Richard Yea and Nay."—Maurice Hewlitt. (The Macmillan Company, $1.50.)

"The Opera, Past and Present."—W. F. Apthorp. (Charles Scribner's Sons, $1.25.)

Graded Literature Readers. [First, second and third books.]—Edited by Judson & Bender. (Maynard, Merrill & Co., 25, 40, 45 cents.)

CURRENT POETRY.

A sonnet by Dr. W. Alexander, Primate of All Ireland, was quoted in a recent number of *Literature* as illustrating what careful finish will do for a poem. The following is the sonnet:

I never yet heard music, howe'er sweet,
Never saw flower or light, ocean or hill,
But a quick thrill of something finer still
Filled me with sadness. Never did I meet
Any completeness but was incomplete;
Never found shapes half fair enough to fill
The royal galleries of my boundless will;
Never wrote I one line that I could greet
A twelvemonth after with a brow of fire.
Thus then I walk my way and find no rest—
Only the beauty unattained, the cry
After the inexpressible unexpressed,
The unsatiated insatiable desire
Which at once mocks and makes all poesy.

George Cabot Lodge is the author of a rather unique poem called "The Greek Galley," published in the February *Scribner's*. From it, we quote the following passages:

. . . . . .

The scarlet stars swing low to the ocean's floor
Made silver and pearl by the slow resurgent sun,
And the waters break
To a leprous wake,
As over the sea the ripples shake
Between dawn and dark, as for life's sweet sake
The battle of life is fought and won.
And evermore,
To the sound of sea and the sway of song and the swing of oar,
We sever the sentient silences
With our wind and way, where over the seas
The surf booms steady and strong on the scented shore.

Over the sea's unfurrowed fields
The miracle spreads and the darkness yields.

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O heart that breaks to the strain and stress
Of sinews bent to the tempered oak,
The golden gates of the dawn express,
Sudden and soft as a girl's caress,
A glimmer of glass and a flash of wing,
An echo of prayer to the censer's swing,
And the altar's pillar of purple smoke.
And over the spray that the rowers fling,
Wide over the tide where the foam-drifts cling,
As the rhythm of muscle and music swing
To the sound of the sea, the sway of the song, the sweep of the oar,
To the crash and cream of waves on the bountiful shore,
The spring breaks scented over the sea!
With a leap of sunlight under the lee,
As she dips her side
To the masterful tide
And lists till the bilge distils through the cypress floor.

. . . . . .

We have fought in the noon for breath—
To the sound of sea and the sway of song and the sweep of oar.
Our bodies would swing at the oars in death,
Nor the rhythm of muscle and music cease,
Nor the weariness end, nor the sad surcease
Of sorrow absolve us: but evermore
Our bodies would swing to the pitiless oar
Till the goal was reached,
Till the galley was beached,
Till we tasted the spring in the forests that pleached
Gardens and vineyards of Greece on the plentiful shore.

PERSONALS.

Clara Morris in a Dilemma.—The reminiscences of Clara Morris, which are now appearing in *McClure's Magazine*, and her "Stage Notes" which have appeared from time to time in *The Critic* are full of bright anecdotes and stories of dramatic situations that sometimes occur unexpectedly while the main drama is in progress. In *The Critic* (January) she tells an amusing story of how, during the run of "Alixe," she was forced to go upon the stage while her chest, which had been blistered during a recent illness, was still thoroughly anointed with goose-grease. She realized the offensiveness of the odor, but, in spite of it, prepared to go upon the stage.

Her maid, on entering the dressing-room, exclaimed: "I'd like to know what's the matter with this room. It never smelled like this before; just as soon as you go out, Miss Morris, I'll hunt it over and see what the trouble is."

The actress remained silent; the time came for her to appear. She writes:

"In the charming little love scene, as 'Henri' and I sat close—oh! so very close—together on the garden-seat, and I had to look up at him with wide-eyed admiration, I saw him turn his face aside—wrinkling up his nose—and heard him whisper: 'What an infernal smell! What is it?' I shook my head in seeming ignorance, and wondered what was ahead if this was the beginning. It was a harrowing experience. By the time the second act was on the whole company was aroused—they were like an angry swarm of bees."

Visible discomfort on the part of the actors added to Miss Morris's annoyance. She continues:

"In that act I had to spend much of my time at the piano, with the result that when the curtain fell the people excitedly declared that awful smell was worst right there; and I had the misery of

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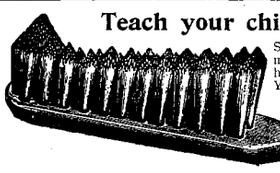

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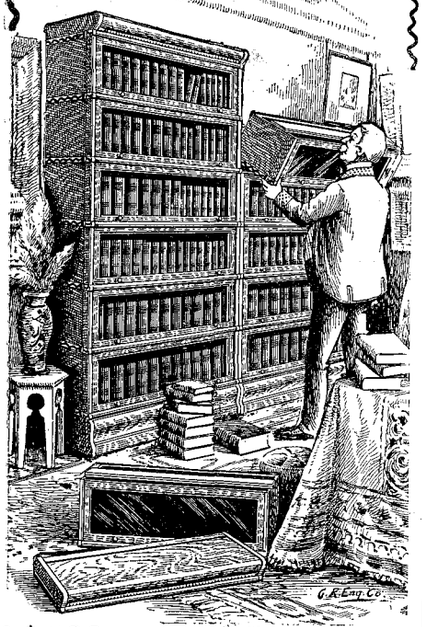

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seeing the prompter carefully looking into the piano and applying his very sharp nose to its upright interior. There had been a moment in that act when I thought Louis suspected me. I had just taken my seat opposite him at the chess-table when he gave a little jerk at his chair, exclaiming under his breath: 'Blast that smell!—there it is again!'

"I remained silent. I was wrong, for Louis, knowing me well, knew my habit of extravagant speech, and instantly his blue pop-eyes were upon my miserable face, with suspicion sticking straight out of them. With trembling hand I made my move, saying: 'Queen to Queen's rook—four!' and he added in an aside: 'Seems to me, you're mighty quiet about this scent—I hope you ain't going to tell me you can't smell it?'

"But the assurance that 'I did—oh, I did indeed smell it! a most outrageous odor!' came so swiftly, so convincingly from my lips that his suspicions were lulled to rest."

In the last act, Miss Morris had to be carried on the stage and laid upon a couch where the death scene was to occur. Louis James was at her shoulders, and George Clark at her feet. Suddenly Clark exclaimed "Phew" and sniffed the air violently. But still Miss Morris was silent, and not until she was dead to the audience and the mother falling across the body laid her head upon the goose-greased breast, that every one was startled, as, with a gasping snort, the actress-mother sprang up, exclaiming, "It's you!"

Since this incident, Miss Morris says goose-grease has never figured in her list of "household remedies."

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The Cause of the Trouble.—THE DOCTOR: "Didn't I say he was to avoid all excitement?"

THE PATIENT'S WIFE: "Yes, that's what got him excited."—*Brooklyn Life.*

In London.—FIRST LONDONER: "Rather a visionary man, that fellow Gibbs."

SECOND LONDONER: "Should say he was! Always building castles in the fog, ye know."—*Puck.*

The Surprises of Civilization.—MR. NEWRICH (at Metropolitan Hotel): "Mariar, pess them limee beans."

MRS. NEWRICH: "Them's not beans, John; them's salty ammons."—*Smart Set.*

An Accident.—"Why, Johnny, you've got a lump on your head. Have you been fighting again?" "Fightin'? Not me!" "But somebody struck you?" "Nobody struck me. I wuzn't fightin' at all. It was a accident." "An acci-

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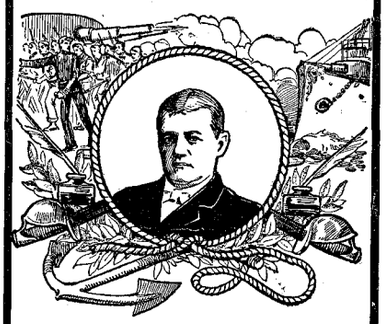

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dent?" "Yes. I was sitting on Tommy Scanlan, and I forgot to hold his feet."—*Tit-Bits.*

Had an Attachment.—An Irish sheriff got a writ to serve on a young widow, and on coming into her presence said: "Madam, I have an attachment for you." "My dear sir," she said, blushing, "your attachment is reciprocated." "You don't understand me. You must proceed to court," said the sheriff. "Well, I know 'tis leap year, but I prefer to let you do the courting yourself. Men are much better at that than women." "Mrs. P—, this is no time for fooling. The justice is waiting." "The justice waiting! Well, I suppose I must go, but the thing is so sudden, and besides I'd prefer a priest to do it."—*Pilot.*

His Fear.—"An old South Lanarkshire farmer, who had led a very wild and dissipated life, was lying on his deathbed, and the parish minister was called in to see him. 'Your career has been a very ungodly one,' remarked the clergyman, as he observed the anxious and perturbed look on the face of the dying man; 'but do not give way to despair, my friend; there is hope for you yet, as I perceive that you are sensible of your offenses against your Maker, and are afraid to meet Him.' 'Na, na,' returned the old sinner, solemnly shaking his head; 'it's no Him I'm feared for; it's the ither birkie.'"—*Chilian Times.*

Current Events.

Foreign.

CHINA.

February 18.—The United States Government decides that American soldiers shall not be permitted to take part in Count von Waldersee's proposed offensive campaign.

February 19.—Telegrams received by Prince Ching and Earl Li at Peking indicate that the Chinese court will comply with all the demands of the Powers.

February 21.—Fresh troubles are reported in Manchuria, where the Chinese have attacked the Russians, who are unable to subdue them.

February 22.—The Chinese authorities accede to the principal demands of the Powers, and the von Waldersee expedition is abandoned.

February 23.—Sir Robert Hart, at Peking, protests against the seizure of his property by foreign Powers in order to enlarge their legation grounds; Minister Conger makes preparations to return to the United States.

OTHER FOREIGN NEWS.

February 18.—Wholesale arrests are made among the Moscow students suspected of being in sympathy with radical ideas.

February 20.—The Madrid papers publish a rumor that Don Carlos, the Spanish pretender, has decided to abdicate in favor of his son.

February 22.—An authoritative exposition of Russia's retaliatory tariff policy on American goods is made public in St. Petersburg; an amicable settlement is looked for.

In the English House of Lords, Lord Salisbury makes a statement regarding the anti-Popery oath taken by the new King.

The Newfoundland legislature meets to renew the French shore *modus vivendi.*

King Edward leaves London to visit his sister, Empress-Dowager Frederick, at Cronberg, Germany.

February 23.—Cardinal Vaughan issues a declaration against the anti-Catholic oath taken

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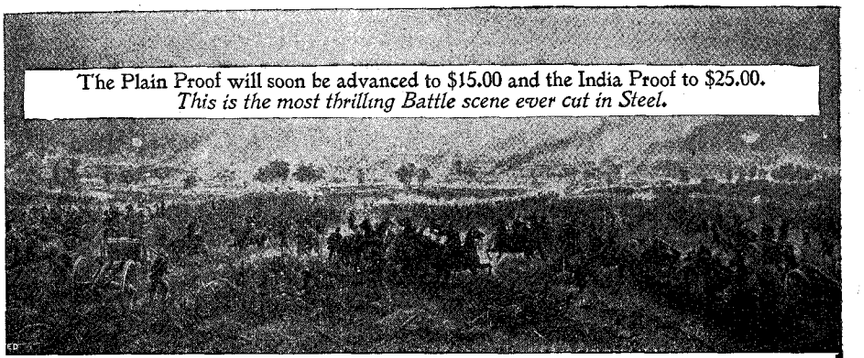

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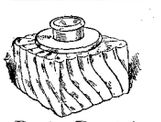

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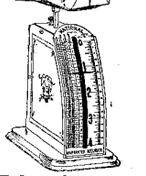

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by King Edward on his accession to the throne.

February 24.—General French engages in severe fighting with the Boers in the Eastern Transvaal, the losses on the Boer side amounting to 212, those on the British side to 158; Colonel Plumer wins a victory over De Wet, who is compelled to flee across the Orange River.

Semi-official organs at St. Petersburg print articles saying the new tariff policy of Russia is applicable against Western Europe as well as the United States.

Domestic.

CONGRESS.

February 18.—*House:* The bill appropriating $5,000,000 in aid of the St. Louis Exposition is passed.

February 19.—*Senate:* The conference report on the Military Academy appropriation bill is rejected, on the ground that the provisions against hazing are too drastic.

February 21.—*House:* The general deficiency appropriation bill is passed, and a warm discussion takes place on the subject of hazing at the Naval Academy.

February 22.—*Senate:* The post-office and diplomatic and consular appropriation bills are passed.

OTHER DOMESTIC NEWS.

February 18.—Secretary Gage, in a statement regarding the Russian tariff dispute, expresses regret for the retaliatory action of Russia, and declares that under his view of the law he was compelled to impose a countervailing duty on Russian sugar.

Mrs. Nation is tried twice in Topeka for the destruction of property, and is sent to jail in default of a bail bond for $2,000.

District-Attorney Philbin and Justice Jerome lead a successful raid against one of the most notorious of New York's pool-rooms.

February 19.—An arrest is made in the Cudahy kidnaping case at Omaha, and the prisoner is identified by the Cudahy boy.

February 21.—Fire losses aggregating $500,000 occur in a business block in Atlanta.

A collision takes place on the Pennsylvania Railroad, near Bordentown, N. J., resulting in the death of ten and the wounding of forty.

February 22.—The Pacific Mail steamship *Rio de Janeiro* strikes on a sunken wreck, and sinks, with all on board, at the entrance of San Francisco Bay.

Mrs. Charles W. Fairbanks, of Indiana, is elected president-general of the Daughters of the Revolution.

A new police law goes into effect in New York, under which Michael C. Murphy is appointed Commissioner of Police, and W. C. Devery first deputy commissioner.

Bishop Potter speaks at the University of Pennsylvania, paying the highest of tributes to Washington's memory.

"Mother" Jones speaks at a Socialist festival in New York.

February 23.—It is found that the total loss of life on the *Rio de Janeiro* at the Golden Gate is 128; the loss on the vessel and the cargo will exceed $1,000,000.

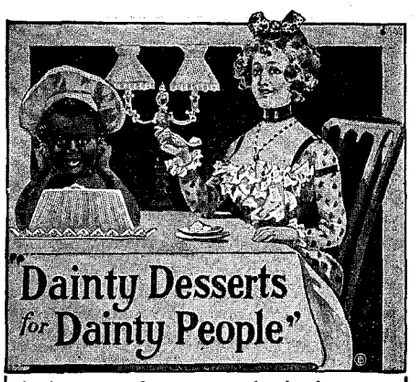
February 24.—John P. Mitchell is elected United States Senator by the Oregon legislature.

AMERICAN DEPENDENCIES.

February 18.—*Philippines:* The American civil commission establishes provincial government in the province of Tarlac, Guam.

February 21.—*Cuba:* The delegates to the Cuban convention in Havana sign the completed constitution, except Delegate Cisneros, who attacks the conduct of the United States.

February 23.—*Philippines:* The government buildings at Iba, province of Zambales, are burned; the Filippino General Vinegra is captured.



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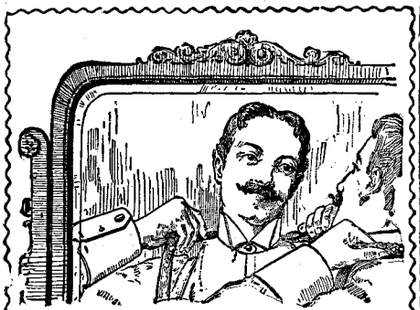

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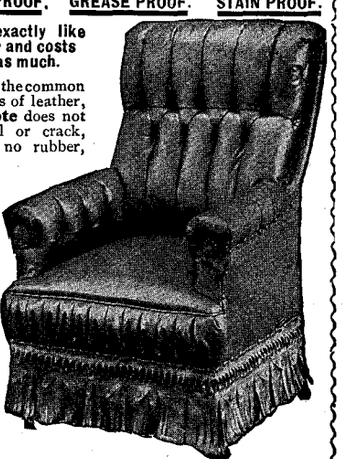

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CHESS.

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Problem 540.

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By DR. W. R. INGE DALTON.

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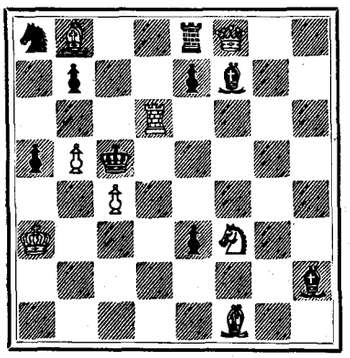

White—Eight Pieces.

White mates in three moves.

Solution of Problems

No. 535.

Key-move, R—K 4.

No. 536.

B—B 7	Q—B 4 ch	Q—B 7, mate
1. ———	2. ———	3. ———
K—B 4	K—K 3	
.....		Q—Kt 5, mate
	2. ———	3. ———
	K—Kt 3	
.....	Q—Q 6 ch	Q—Q 3, mate
1. ———	2. ———	3. ———
K—Q 4	K—K 5 (must)	
.....	Q—Q 2 ch	Q—Q 6, mate
1. ———	2. ———	3. ———
K—Q 5	K—B 4	
.....	Q—K 6 ch	Q—K 2, mate
1. ———	2. ———	3. ———
Kt—R 4	K—B 6	
	.....	Q—K 5, mate
	2. ———	3. ———
	K—Q 5	
.....	Q—B 4 ch	Q x Kt mate
1. ———	2. ———	3. ———
Kt—B 5	K—Q 4 (must)	
.....	Kt—B 6 ch	B—R 3, mate
1. ———	2. ———	3. ———
P—B 4	K—B 4	
	.....	Q—B 4, mate
	2. ———	3. ———
	K—B 6	

Both problems solved by M. W. H., University of Virginia; the Rev. I. W. Bieber, Bethlehem, Pa.; C. R. Oldham, Moundsville, W. Va.; M. Marble, Worcester, Mass; W. W., Cambridge, Mass.;

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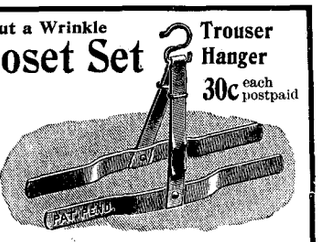

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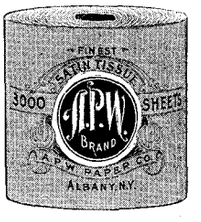

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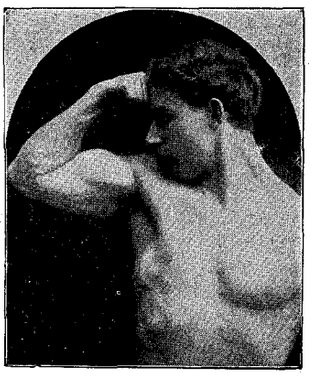

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(536): "Cut out of the best cloth"—I. W. B.; "Of more than ordinary difficulty"—C. R. O.; "Difficult and good"—M. M.; "The best problem in many moons"—W. W.; "Full of subtlety"—A K.; "Extreme simplicity is its marked feature"—S. M. M.; "Very clever"—J. G. L.; "The key most difficult to find, there being absolutely no clue"—W. R. C.; "One of the very best"—W. J. L.

In addition to those reported, I. W. B. got 533 and 534; L. H. R., 534; J. H. L., P. J. S., W. K. Greely, Boston, A. G. Beer, Ashland, O., 533; the Rev. R. S. Eskridge, Swannanoa, N. C., 533, 534(1st) and 533 (2d).

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In *The B. C. M.* End-game tourney, there were twenty-six positions sent in for competition; sixteen of these were judged defective. Of the ten not disqualified the highest honors were awarded to "By indirections find directions out," composed by A. F. Mackenzie, the blind problematist.

BLACK (8 pieces): K on Q B 3; Q on K Kt 4; B on K Kt sq; Ps on K B 2, Q 4 and 5, Q B 2, Q R 2.

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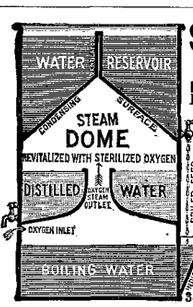

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